PACIFIC SCHOOL OF RELIGION
BERKELEY, CALIF. MWF

The
American Friend

Old Series
Vol. XLVI No. 25

DECEMBER 7, 1939

New Series
Vol. XXVII No. 25

The Christian Church's Message to America

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Berkeley, Calif.

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary, 20 South 12th Street, Philadelphia, Pa.

RENDER COMFORT BY THE TON AND CHRISTMAS BY THE POUND

Christmas by the pound and comfort by the ton—done up in bales and weighed out at the storeroom at 1515 Cherry Street—have you contributed your share? Perhaps you have never been to the storeroom—that curious shed-like building alongside the Race Street Meeting-house, with the black and red star pasted up by the door. Maude Woodruff works inside, capably assisted by Oliver Myers, planning, packing and labeling. With winter coming and Christmas coming, this is her busy season.

Yes, shipments are still going to Spain. The Spanish Government pays ocean freight from New York and distribution is through the Auxilio Social—the government organization that has taken over the distribution of both food and clothing. We are now shipping approximately three tons to Spain. How about the needs of Spanish refugees in France? Will some of these bales and boxes go there? There is unlimited need for clothing, bedding and shoes in France among Spanish refugees, but Howard Kershner warns us that freight charges are heavy and supplies can be seized by the French military. That is what war does! Shipments have therefore been suspended to France until certain exemptions can be secured. But now there are Spanish refugees in Mexico trying to rebuild their lives out of pitifully little in a new land. There is a great need for clothing, bedding and shoes in Mexico. We are shipping approximately one-half ton to Chihuahua.

There will be bales and barrels too, labeled for American destinations—many of them headed for Logan, West Virginia, where Winnefred Way Wencke has been the spear point of activity ever since the days of the child feeding in the coal fields. It gets cold in the southern mountains and when the children come in from the hills and "hollers" from their visits to the clinic, it is good to be able to send them back with warm bundles for themselves, or layettes for the new baby.

The Service Committee storeroom, through Winnifred Wencke, has played Santa Claus for many of these children each year. Eleanor Stabler Clarke (who may be addressed in Philadelphia at 20 South Twelfth Street) will see that interested groups receive the names and ages of specific children for their Christmas giving. Have you ransacked your closets and attics for shoes or clothing? Little boys' shirts, men's trousers—both are particularly needed, and toys, just now for Christmas—new or old, just so they are good! And if you send shoes, be sure the pairs are tied together. It is a tiresome kind of game—matching up mates of shoes!

Here is another thought, too: Mrs. Woodruff has on hand at the storeroom, samples of the sweaters that are made at the little new Redstone Knitting Mill at Penn-Craft. Why not use some of the money that you put aside for Christmas giving to send some of those new sweaters to West Virginia, or Spain, or Mexico? This is a double-headed kind of giving—to those who will wear the sweaters and those who made them. Speaking of sweaters, for those who prefer to do their own knitting by the fireside or sitting through unending committee meetings, the Service Committee sells yarn at cost (wholesale rates) to be made up into sweaters and returned for Spanish children. If this interests you, write to Hannah Tatum about it, at 20 South Twelfth Street.

Edith Maule would like a chance, too, to add her word to this broadcast. "In doing your Christmas shopping," I can hear her say, "be sure to come to the salesroom of the Mountaineers Craftsmen at 1606 Locust Street, Philadelphia, or write for illustrated price lists." Hand-woven neckties, little pottery syrup jugs, furniture (made in the factory at Arthurdale), hooked rugs — the assortment is rich and fascinating, and behind each article is a story—an examiner learning a new art, an old mountaineer grandmother at her loom, a young boy trying out his stubby fingers at carving. To help put money in such pockets as those—is not that a blessed way to celebrate Christmas?

MY BROTHER'S BROTHER

(Inspired by an address given by Willard O. Trueblood at Iowa Yearly Meeting.)

My brother's keeper? No! I would not be.
My brother's brother? Yes, with all that goes
With brotherhood: unselfish liberty,
And everything beside that mutual flows.

In equal expectations we unite,
In duties join, responsibilities share;
Rejoicing in each other's gifts of light,
Each other's power to show where lies a snare.

Brothers in learning; brothers finding truth;
Brothers on trails investigating love,
Harmony, peace, eternal spiritual youth;
Christians unfolding scrolls sent from above.

To live our brother's brother, we must try;
One Father is our source, forever nigh.

ALICE E. DEKROYFT-ANDERSON.

Minneapolis, Minnesota.

CLOTHES FOR REFUGEES IN MEXICO BADLY NEEDED

A Friend, Daniel Jensen (husband of Elizabeth Marsh Jensen), who has just been in Mexico visiting the activities and projects of the refugees from Spain, has written of the great need for men's clothing. In the storeroom to which the refugees go for clothing, he saw not a single piece of men's clothing except one pair of shoes, size 12. As Spaniards are more dainty in their pedal extremities than we are, these shoes will probably never find a wearer.

We want to send the following articles of clothing to these men: suits, coats, pants, sweaters, shirts, underwear, socks and shoes in good condition, small and medium sizes. We hope to have a Friend in Mexico to respresent the Service Committee; he will receive our bales. Anything you can contribute, please send to the American Friends Service Committee, 1515 Cherry Street, Philadelphia, Pennsylvania.

A WAY TO HELP THOSE WHO HELP THEMSELVES

Word comes that the field workers of the Coal Areas Committee (joint agency of the American Friends Service Committee and the Federal Council of the Churches of Christ in America) have a working plan installed for the weaving and knitting of woolen scarfs which will made ideal Christmas gifts. The scarf-weaving project is a new attempt at solving the acute unemployment problem in the eastern Ohio coal fields. The scarfs are made by women of the community on looms constructed by the men during their idle time. It is said the handiwork is beautiful both in color and design, and the scarfs are being sold in stores in several large cities. Anyone interested in buying them may inquire further of Stanley Hamilton, Shadyside, Ohio.

"To live is equivalent to saying that one increases and grows in every part of one's being, in one's heart, in one's intelligence, in one's conscience, in one's affections, in all that makes us better and stronger."

THE AMERICAN FRIEND

Authorized by The Five Years Meeting of Friends in America

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Editor

Published Fortnightly at 101 So. Eighth St., Richmond, Indiana
Subscription Price—$1.50 per Year

Old Series Vol. XLVI No. 25 | DECEMBER 7, 1939 | New Series Vol. XXVII No. 25

Entered as second-class matter, March 23, 1918, at the post office at Richmond, Indiana, under the act of March 3, 1897

Some Pre-Christmas Meditations

AS ANOTHER Christmas season approaches, we raise a searching question: shall we *celebrate* Christmas or *observe* it? There is a very real difference here, although the two words are often used interchangeably. To celebrate suggests outward demonstration, and usually implies something of the hilarity of a carnival. Appropriately, for example, we celebrate the Fourth of July. To observe, on the other hand, has a distinctly religious connotation. In essence it partakes of an inner, spiritual experience. Observance has to do primarily with remembrance. To keep Christmas, in spirit and in truth, we observe rather than celebrate it.

To raise one's voice in protest against the way in which Christmas is becoming commercialized and secularized seems as idle as trying to cast a straw against the wind. Certainly we do not deprecate the joyous outburst of the Christmas spirit as expressed in giving gifts. The important thing is to keep the true meaning of Christmas at the heart of all our festivity. From a publicity service representing the leading greeting card publishers, we recently received a preview of Christmas cards for 1939. It consisted of six closely typed pages setting forth the "styles" and trends that are "good" this year. Incidentally, it informed us that "the humorous note is more pronounced than ever." Imagine that in this tragic year of our Lord! In all those pages there was never a mention of Him who is professedly the center of Christmas, as a proper subject for remembrance and greeting. This is but too symptomatic of how Christmas is generally celebrated, instead of being observed.

It just happens that it is on our own birthday that we are writing these reflections on the celebration or observance of the birthday of Him whom we call Christ and Savior. Think of a birthday celebration marked by much festivity and the presence of many guests, when little or no notice was given the one whose anniversary was the occasion of the party—if indeed he were even present. Let us suppose that Jesus were to return in the flesh at the Christmas season and wander about among us, incognito of course, as the unseen guest of honor—among the Christmas shoppers, at gay social functions, and in our homes. Could a lonelier figure be easily imagined than He would often be?

These observations are not offered as purposeless, carping comment. It is true that we can do little to change the general trend whereby the Christmas celebration, which is partly pagan in origin, has become too largely pagan in practice. It may well be helpful, however, to bring these things home to ourselves. Some of our readers have been following a series of articles — confessions in reality — in the *Christian Century* during the year, in which the numerous writers told of the changes which have taken place in their religious thought and outlook within the past ten years. It occurs to us that this might be a stimulating exercise as related to our Christmas observance and attitude. Within the past decade or so has there been any appreciable change in our conception and "keeping" of Christmas? Have we tended more toward observance or celebration? Unconsciously we classify ourselves by this test. Have we come to put more stress upon the externals—the show and the merchandising that go with the season—or do we have a deeper feeling of the spiritual values inherent in the anniversary of the Christ? Do we incarnate Christmas in lives that reach out to express the message of good will among men? We propose some such questionnaire—not for formal reply but for personal inventory.

The writer has a deep repugnance to writing "Xmas" for Christmas. It is an obsession which he got from his editor-father who couldn't abide the pagan short cut. As Bishop Lawrence of Massachusetts says in *The Episcopal Church Evangelist,* this short cut is a parable of what is taking place in our lives. "We are leaving Christ out of Christmas, and substitute X, the symbol of the unknown quantity." He says that "the trappings and paraphernalia of the Christmas season have become so elaborate that just as the Babe was crowded out of the Inn in Bethlehem long ago, so He is crowded out of our lives today." The good Bishop urges us all to see that this year we restore Christ to his first-place position in our Christmas plans and preparations. And let us take time to write out in full — C h r i s t m a s .

On April 12, 1936, the Men's Bible Class of the Union Avenue Christian Church of St. Louis started a copy of the Bible on a trip around the world. It carried instructions that it was to be handed from

one Christian to another and personally carried by each recipient always in an easterly direction. The book returned the other day, having encircled the globe in approximately two and a half years. We are told that it came back showing scarcely a trace of wear. The pity is, that may be said of most Bibles, whether they travel around the world or whether they remain at home on our library shelves: they don't show wear from use. We recall that some Christian leader, commenting upon the World Conference of Christian Youth held at Amsterdam last Summer, said that the common lack of knowledge of the Bible on the part of the young people assembled was but too apparent. It is fitting that Universal Bible Sunday, December 10, comes at this time of the year. It is the Book of Christmas and should be ever associated with the day.

In concluding these meditations we desire to pay tribute to one who devoted his life and his unusual talents to extending the Christmas message of peace and good will. On his retirement last Spring from the faculty of Swarthmore College, we wrote William I. Hull, telling him how we were all deeply in his debt for his distinguished service to the cause of peace and expressing the hope that we might continue to profit by his leadership for years to come. And now he has gone from us so soon, having died suddenly on November 14, as announced in our last issue. There are various aspects of his career worthy of extended comment: his command of the field of international relations and law; his erudition as an authoritative scholar; his brilliant work as a Quaker historian, etc. We speak here only of his work for peace, for which he was internationally known. Peace was his ruling passion—a passion grounded in depth of conviction, supported by remarkable acumen and maintained with uncompromising fidelity. In him there was no wavering, yet he "kept the faith" in the spirit of peace. Just prior to his passing, he had, at the request of the Women's International League for Peace and Freedom, drawn up a plan or proposal for ending the war in Europe and effecting permanent peace. Both by intellectual equipment and by spiritual discernment, few were better prepared to essay that difficult task. As a Friend, he transcended all branches and barriers, embodying the inclusive fellowship that is in the Prince of Peace. With all his great attainments, and with all his notable contributions to the cause of world peace, he had the intimate graces of warm, personal friendship. We know from experience the encouragement he gave to others through his generous words of appreciation and his thoughtful acts of kindness. He was not only valiant for good will in principle—he acted good will among every day folks. And that, we maintain, is to live the message of Christmas.

The Child Will Live On

By A. J. Muste

A. J. Muste, a Friend, is pastor of Labor Temple, in New York City. This article appeared in "Religious Digest" for December.

AT CHRISTMAS time it is fitting that we remember that Jesus was a Jew and that, as Pope Pius recently put it in a striking phrase, "Spiritually we are all Semites." In a time when the Jews are being severely persecuted it is well that we pause to remember the immense contribution Jews have made to the cultural, moral and religious history of mankind. Well that we should remember that from them came the gentlest, purest, most courageous soul who ever lived. When God sought to give us the supreme revelation of his being and love, He was incarnated in Jesus, a Jewish carpenter of Nazareth.

We ought to remember also that Jesus did more than any other to break down the barrier between Jew and non-Jew and all other barriers whatsoever. "In Christ Jesus there is neither Jew nor Greek, barbarian, Scythian, bondman, freeman; Christ is all in all"—said a first century Christian. In Christ Jesus there is neither Jew nor Gentile; American, Frenchman, Italian, Japanese; neither black or white nor brown nor yellow: Christ is all in all—so Christmas says to us today. The barriers to understanding, to sympathy, to cooperation are down where his spirit lives.

If we understand the meaning of Christmas, we shall think of the democratic way of life. Those religions which picture some men as being exalted and made gods suggest an aristocratic view of life. The very essence of the Christmas message is that God is expressed in man, in men, in a babe born in a manger, in a carpenter's boy, himself later a carpenter, who never became one of the exalted ones of earth, whose life by worldly standards ended in defeat. The moral dignity of every human being as a creation of Eternal Spirit Jesus proclaimed. If human beings are capable of making moral decisions and thus of governing themselves, then there can be a free, democratic society—and only then, for if the human being is essentially an animal, then every society, every state, no matter how we camouflage the matter temporarily, will be a wolf-pack with the strongest and most brutal of the wolves as the dictator, and then politics will always be simply "the game of who gets what when." No wonder all the dictators of the Right and Left find Christianity a stumbling-block and an offense!

At this festival of the birth of Jesus we should remember our enemies in love. Just to remember friends is not enough. If hate is met by hate, violence by violence you have not stopped either but produced more. Somewhere a new force must be introduced to break that most vicious of all circles: love which will not stop loving when it is met by hate and evil.

To remember our enemies in love! No matter who the enemy may be! It is not that we must acquiesce in evil; but in the end only good can overcome evil. So in order to overcome evil in ourselves and in our world, we must begin by forgiving our enemy. "If ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses." Peace cannot dwell in the soul that hates; a man who will not forgive cannot feel himself forgiven.

If you feel that such talk is in a way beautiful but nevertheless unrealistic, sentimental, Utopian, then let me remind you that it is Jesus—not Caesar or Herod who sought

his life—Jesus who lives, to whom in various ways we pay our tribute at Christmas time. "All they that sought the young child's life are dead," it was said long ago. They that seek his life today and the life of other children whom he warned men against offending, "since their angels do always behold the face of my Father who is in heaven"—these modern Herods great and small shall die also. The Child has lived these nineteen centuries; the Child will live on.

Christmas Joy

By Charles M. Woodman

TO SAY "Merry Christmas" this year and really mean it is going to be difficult if not impossible unless we are calloused or blind to the horror of the war-swept regions of human life. The war clouds hang too low and heavy, and the crash of war thunder will drown out the tinsel sound of a shallow wish for merriment. Christmas Joy, however, may characterize every life on this day and all the days of the Christian year. Merriment is at best an ephemeral experience, dependent upon outward circumstances over which we have little control. Joy is an attitude of the inner life, subject only to the soul's relation to all that is highest, best, noblest and most divine. Joy is the earthly expression of a heavenly experience. It is the human flowering of a plant whose roots draw their life from divine and eternal springs. Merriment is like the ripple upon the unlit, sparkling pool. Joy is like the deep, quiet onmoving stream. The one is subject to the caprices of the sunbeams and the fickle breezes; the other is dependent upon those hidden springs that feed the brooks, the rivers and the great ocean depths. There are some lives on which the sun today may not be shining, and over whose saddened hearts the breezes of pleasure no longer blow, but the pool of their life with its quiet depth, and calm surface is saved from stagnation by drawing from the hidden springs of an eternal joy, and they move on serenely, as living streams in the channel of their divine appointment.

Christmas joy was the accompaniment of the Christ Child's coming. Then earth took her first lesson in heavenly melody, and her children with ever increasing numbers and greater volume have not ceased to echo, and re-echo the note of that first Christmas joy. The angels who sang forth their joy in the first Christian glory-song, the shepherds who expressed their joy in quiet wonder-worship before the Child in the manger, and the wise men who revealed their joy in the offering of gifts to the star-heralded King,—these had no monopoly of the divine Gift. They are typical of the sweep of its influence, and the extent of its power. The heaven and the earth resounded with its music, the wise and the ignorant, the rich and the poor with equal right and genuine feeling set the joy bells ringing in their hearts, their lives and their communities. The source of their joy was in the expectation of seeing the Christ Child; its fruition was realized when they gazed upon the Babe in its mother's arms. They saw and their joy was full. The source of *our* Christmas joy is not in outward symbol, but in inward reality; we have the Christ spirit in our hearts, and the Christ life entwines itself with ours.

The fruition of our Christmas joy will be realized when we behold the Christ Spirit lighting up other souls, and when we measurably share in healing the hurts of a war-crushed world. We will grasp the meaning of this Christmas joy when we are helping to lay the foundation whereon for all people can be built the palace of love, the habitation of good will and the highway of God's Kingdom across the political frontiers, the racial barriers and the class hatreds that now obstruct the progress of peace on earth and good will toward men.

Richmond, Indiana.

Pilgrimage to Bethlehem

CHRISTMAS is the world's pilgrimage to Bethlehem. It stands to tell us that the road of life does not end in a desert. Rather it leads on to warmth and companionship, to compassion and love, in the Inn of God. In our hearts may be pain and bitterness, because of wrong done by others, or wrought by our own follies. We are needing comfort in sorrow, healing of pain, recompense for wrongs, pardon for sins. All these are to be found in Bethlehem, because Jesus is born,

"And in his face
Divine compassion visibly appeared."

He is come from God to share men's pain and care, and save them from all that poisons life's cup. The Feast of his Nativity returns again to a world of unrest and strife. It brings us its brief respite from toil and the ceaseless surge and turmoil of men's desires. Let us go again even unto Bethlehem. Perchance we may learn afresh his appeasement. We may partake again of that living bread which came down out of heaven.

"Break thou the bread of life, dear Lord to me,
Then shall all bondage cease, all fetters fall."

So doing, we shall take the road of life again with clearer eyes, with nourished hearts, with purged intention, with his grace in our lives and his peace in our hearts. These things we need, and these things we may receive if we go to Bethlehem, House of Bread, and truly keep his Feast.—J. O. D. in the London *Friend*.

Believing in Ourselves

WE MARVEL at the stars in the heavens, and the flowers in our gardens, and we stand in awe of the majesty of the mountains and of the sea. But the soul of man is far greater, more marvelous and more majestic than these things. God hath created us to have dominion over all the earth; of course we can believe in ourselves, every one of us. But we will not be satisfied with ourselves until we have made the best of life. Let us at once have faith, and a contrite heart. Let us be humble, for we know our weakness, but let us be strong in the power of God.

With a spiritual faith we cannot help but believe in ourselves. And if we are true to that faith, we shall find our belief amply justified. It is when we forget the values of the spirit or the nature of our inheritance and our destiny, or it is when we pursue illusory values or unholy ends, that we find ourselves frustrated or discouraged. To believe in ourselves is to believe in a duty for ourselves, and that, whether that duty be low or high, it is filled with significance, and, because it is our duty, we are equal to it. No man in this world was ever given a duty that he was not equal to.

Whatever our life consists of, whatever our profession or our occupation or our pastimes may be, let us be honest and let us be free, and let us have courage, that with boldness we may speak God's word, or do his will, as revealed unto us. There is no place in life for the inferiority complex, on the one hand, or for the sense of irredeemable sin on the other hand. The unregenerate soul is a fiction of the imagination, and so also is the impotency of him who regards himself as impotent. "All things are possible to him who believeth."—DANA W. GREELEY, in *The Christian Register*.

Conferences in New England

By James A. Coney and George A. Selleck

ALL Friends of New England have recently been together in conference held in three strategic places—Cambridge, Massachusetts; Gonic, New Hampshire; and Portsmouth, Rhode Island. These conferences stressed particular subjects vital to our religious life. At Cambridge, "Peace and War" was discussed from every angle; at Gonic, "Religious Education"; at Portsmouth, "Recovery of the Spiritual Emphasis."

The Gonic conference was limited to Bible School workers. Jeanette Hadley, Executive Secretary of the Five Years Meeting Board on Christian Education, who is taking a special course of study in Boston, was able to be present throughout. With Harold N. Tollefson, Corona R. Cook and Jeanette Hadley guiding the discussions, especially along the lines of practical teaching methods, the conference proved to be very instructive.

The hospitality of the Gonic Friends so cheerfully given made the stay of visiting Friends most pleasant. Cecil E. Hinshaw, pastor of the Gonic Meeting, with his family has recently settled in the parsonage acquired by the Meeting.

Particularly helpful was the Portsmouth, Rhode Island, conference because of the fellowship of Newport and Portsmouth Friends. Each morning at nine Friends gathered for a meeting for worship. At ten-thirty, introductory addresses to specific subjects were followed by discussions. The same procedure was followed in the afternoons. The evenings were given over to public meetings which were crowded gatherings.

The following addresses were given by ministers and others listed: "What Does it Mean to be a Christian?" by James A. Coney; "The World's Need of a Revival," by Lowell Roberts; "The Spiritual Crisis in the World, Among New England Friends, and the Individual," by Lyra Trueblood Wolkins; "Fundamental Christianity," by Pauline Burdett; "Peace from the Quaker Basis," by Harold N. Tollefson; "Peter, the Man Who Became an Apostle," by Norman Trafton; "Religious Experiences in the Life of Elijah," by Lindley J. Cook; "What Are the Signs of His Coming?" by Elizabeth J. Trout; "Christian Loyalty," by Perry Van Dyke; and "The Issue of Spiritual Recovery," by Oscar G. Mostrom.

A very happy surprise was the unexpected arrival of Florence Mae Smith of Jamaica. She was of course pressed into service and gave the conference a very illuminating talk on our mission work on that island. Time also was found to see and hear the sound movie, "The Pay-off" a temperance picture which James Coney is showing in high schools throughout New England.

Our Portsmouth Friends served meals in the school room of the meetinghouse, which offered an unusual experience of getting to know each other.

Plans are under way for another conference in the northern section of New England to be held in the New Year.

About three hundred Quakers, coming from all parts of New England, from Connecticut to Maine, assembled at the Friends Meetinghouse in Cambridge, Massachusetts, over Armistice Day weekend for a conference on War and Peace. The interest was so great that in some cases entire meetings attended in a body. The conference had been called by a joint committee representing the various Friends' groups in New England, the two Yearly Meetings as well as the various independent meetings, for the purpose of re-thinking the Friends peace testimony in the light of present-day conditions.

At the first session on Friday evening, Henry J. Cadbury described "How Quakers Met Past Wars," pointing out that Friends belong to a long tradition of refusing to take part in war and in war preparations. Each new war, he said, brings out the same old arguments against the pacifist position, which the Quakers have had to meet over and over again. On Saturday morning, A. Burns Chalmers discussed the question, "Does Dictatorship Present a New Problem to the Pacifist?", while on Saturday afternoon there was a symposium on what government policies Friends can support. Practical peace projects were discussed by E. Raymond Wilson. The session on Sunday morning was given over to a consideration of the problems of the conscientious objectors. Other leaders taking part in the conference were: Mary G. Cary, Benjamin Gerig, Walter M. Kotschnig and Richard B. Gregg.

Some of the most interesting sessions came when the conference was divided into seven smaller groups for worship and discussion. These followed the lectures and gave ample opportunity for individual expression.

At the closing session on Saturday afternoon, there were presented the concerns of the various worship-discussion groups. Prominent among these was a concern that older Friends and Monthly Meetings should give support and instruction to the younger members facing the possibility of conscription. Another concern was that Friends should not be satisfied with being conscientious objectors only, but should also be interested in how to bring about a just peace and how to create a better world society. Still another concern presented was that Friends facing the possibility of grave social and economic changes as a result of the war, should endeavor to see that these happen in a non-violent way rather than with violence. Feeling that the work begun by the conference should be carried on, a continuation committee was appointed.

The days of the conference were busy ones for those who attended, but packed with the inspiration which comes from live minds meeting real problems in a spirit of sincerity and devotion. Many Friends felt that those days meant a strengthening of spirit for New England Friends, as well as a clarification of their peace ideals.

Merry Christmas!

Don't say it just once a year — Say it every fortnight. Say it with "The American Friend."

What more appropriate as a Christmas gift than your church paper? Present a subscription to some Friend not now getting it. These are tension days when all Friends should be reading the paper for information, counsel and inspiration.

This is Our Holiday Offer:

One gift subscription.....$1.50
Two gift subscriptions.... 2.50
Three gift subscriptions... 3.00
OR
One gift subscription plus your own renewal.....$2.50

Mail subscriptions early and we will send neat Christmas-time announcements to those receiving the paper from you.

Make Your Gift Last Throughout the Year

MID-WEST FRIENDS PLAN PEACE CAMP PROJECT

What may prove to be for Mid-Western Friends an epochal meeting occurred at Earlham College on Saturday, November 25. With a preceding meeting that had taken place at Indianapolis, it was in part a sequel to the October meetings of the American Friends Service Committee held in the Indiana capital. At the latter it was suggested that Friends in this area might well establish some kind of a peace work camp. The consideration of such a project was the occasion of the November 25th meeting at Earlham.

It was a representative gathering, with Friends present from the Indianapolis, Chicago and Wilmington sections in addition to those in and from around Richmond. By Yearly Meetings, there were attenders from Wilmington, Indiana and Western, of the Five Years Meeting group, and from Indiana and Illinois of the General Conference group. In the absence of Errol T. Elliott on account of illness, Frances D. Streightoff, Chairman of the Peace and Service Committee of Western Yearly Meeting, presided. Ray Newton was present as adviser, from the Service Committee office in Philadelphia; also John S. C. Harvey and Hugh Moore. The helpful presence of these Friends was much appreciated.

After a thorough discussion in the forenoon, it was decided to move in the direction of promoting some kind of a camp project. It may at first be a conference camp where leaders may be trained for more effective peace work and for giving counsel and guidance to our young people if war should come. When established, the camp may become more or less continuous, with workers remaining for a fortnight and then giving way to others. It is hoped that before too long a constructive work project may be developed in connection with such a camp. These were but preliminary considerations to be followed up more definitely as soon as possible.

In the afternoon the nucleus of a General Committee was appointed to have the whole matter in hand. Other names will be added as organization proceeds. Isaac E. Woodard of Indianapolis was named convener of the Committee, and at the meeting which he called at the conclusion of the conference, it was decided to hold a meeting of the General Committee at Earlham on Saturday, December 9. Sub-committees were appointed to be exploring, in the meantime, various aspects of the enterprise.

"Luxurious living, absence of regular work, perhaps even the blessed absence of anxiety which in a society like ours is the reward of investment, are dangerous to the health of the soul."

Marjorie Hill Allee Books

RUNAWAY LINDA

This, the newest of Marjorie Hill Allee's books, tells a story of prosperous farm life in Indiana in 1875, and the adventures of two orphans of good Quaker stock. Resourceful Linda Thornburgh, fifteen, and her brother Joel, ten, were two refugee children brought north by 'Uncle' Jethro Drysdale, under false pretenses, from North Carolina, planning to exploit them on his farm. When Linda finds out his deception, the two children slip away from him when the train stops at a station east of Indianapolis. They are given temporary protection by William Saint, who is building a large new house for his lively family. When 'Uncle' Jethro Drysdale arrives at the Saint farm, the family takes action and the problems of Joel and Linda are happily solved.

$2.00

THE LITTLE AMERICAN GIRL

"Sarah Ann Reid, a sturdy seventeen-year-old sophomore at an American college is unexpectedly invited to go to Paris to be helper and house-daughter in the Quaker International Center, a small goodwill establishment in the Latin Quarter which provides temporary home for foreigners stranded in Paris. 'Sandy,' as she is called, accepts eagerly, and is soon on the boat for France, determined to succeed in a three-point program she has ambitiously set for herself—namely, to learn to speak French fluently, to make friends with all kinds of people, and to grow up." These three goals keep Sandy busy throughout the winter, and lead to many interesting friendships.

$2.00

THE GREAT TRADITION

A story of student life at the University of Chicago, where Merritt Lane, a born zoologist, is the youngest of a group of girl students who have their own apartment which they manage cooperatively. There is Jenny who always wanted to do too much for her friends, Charlotte, an arrogant and warm-hearted Southerner, Helena, whose rarely-given advice is always good, Delinea, working under severe handicaps, and by no means least, Struwwelpeter, that paragon of dogs. In spite of her youth, it is Merritt, with her clear head, her enthusiasm, and ambition, who is the central figure and to whom the others all turn naturally for a solution to their problems.

$2.00

Friends Book and Supply House 101 South Eighth Street RICHMOND, INDIANA

Our Forum

California Friend Interviews Warren K. Billings

Editor, THE AMERICAN FRIEND:

As a member of the Berkeley Friends Meeting, I have been in personal touch with both Thomas J. Mooney and Warren K. Billings for a number of years. I often visited Mooney in prison, but I never called on him at Folson prison. Other members of the Berkeley Meeting visited Billings in prison a few years ago.

Billings is also a free man now, and when his citizenship has been restored the famous case will be "closed" as far as the State of California is concerned. The other day I spent several hours with Warren K. Billings and his fiancee, Josephine Rudolph, in San Francisco. Billings is a different type than Mooney. He is of a more retiring disposition, and he does not seem to crave the limelight. He is 46 years old, boyish, gay, scholarly. He is an expert watchmaker and a first-class chess player. He had an excellent record in prison. I have that statement from my friend, the 81-year-old Salvation Army prison chaplain at Folsom prison, Lt.-Col. Emil Marcussen, of Berkeley.

Warren K. Billings has been in prison 23 years and three months. When I asked him what prison life had done to him, he replied, "I would rather have the question put the other way: 'What have *I* done with my life in prison?' I never for one moment looked upon myself as a convict; but I told myself, 'You *live* here.'" Billings has improved his mind and character during his long incarceration, but there is not the slightest bitterness in his heart against any human being, not even against those who were responsible for his imprisonment. He wants to settle down, establish himself in business, marry and assume the ordinary duties of an ordinary American citizen. These wishes should not be denied Billings, in my opinion, and I for one hope they may be fulfilled.

In any case the wheels of justice in California have been moving exceedingly slow; but thanks to a new Governor, of Danish ancestry, the wheels *did* begin to move before it was too late.

PETER GULDBRANDSEN.

Berkeley, California.

Text for Economic Isolation

Editor, THE AMERICAN FRIEND:

Many condemn the minority in the Senate for keeping us out of the League of Nations. They may never have tried to get any first-hand information as to why the minority voted to keep us out, or if they would have voted to join the League if it had provided for enforcing its decisions by economic isolation instead of by war. War is contrary to the teaching of Christ, but the foundation for the principle of economic isolation is found in Matthew 18, verses 15, 16 and 17.

FRANK SANTEE.

Gibson, Iowa.

Putting Into Words Our Inner Commitments

Editor, THE AMERICAN FRIEND:

In reading Errol T. Elliott's valuable "Conference Reflections" in the issue for Nov. 9, I felt there was a more definite, a still more constructive, suggestion needed.

He says: "We should like to know where we may find our main *battle line*. It strikes squarely through the souls of all of us. We ought to be fully aware of the ease of undertaking some kind of social action that does not grow out of an inner life. Our words so easily overstep our inner commitments."

And yet, in spite of the danger of over-stepping, we *must put our inner commitments* into words, if the Divine Light is to be made manifest. Therefore we need primarily to consider what social action for remedying our social and spiritual ills, *does* grow out of inner commitments. What social actions, in harmony with the teachings of Jesus, do our inner commitments recommend for the consideration and adoption of concerned humanity?

The battle line of prevailing social evil today does strike through the souls of the great mass of good people, even as the battle line of chattel slavery one hundred years ago struck through the popular religion of that day.

Therefore, definitely, what is the evil system today which takes the place of chattel slavery formerly, and which is maintained by all good people, in the Church and out of it? It is the profit system of business and industry, by which a very few gather indecent wealth, leaving indecent want for the great mass of humanity.

Through the profit system we have unemployment, insecurity, the pitiful frustration of youth with nothing to do, leading directly to increasing vice, crime, greed, violence, war, race and class conflicts, and insanity. Probably my easy words overstep other people's inner commitments; if so, how and why, and what is the truth for my error?

It took a war to check (but it did not change) the inner commitments of the beneficiaries of the profit system of slavery. How do our conferences propose to develop more humane commitments on the part of the beneficiaries of the profit system of today?

JONATHAN C. PIERCE.

White Plains, New York.

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I Saw One of Gideon's Men

Editor, THE AMERICAN FRIEND:

I was walking along a country road in Cuba when I saw an ox-cart drawn by two yoke of oxen a little ways ahead. As they neared a bridge across a small creek, the driver turned them from the road down to the creek that they might drink. As the oxen were drinking, the driver went upstream a few steps that he also might drink. He approached the stream till his feet were at the very edge of the water. He then bent forward, bending from the hips, and reached down, with his right arm extended, till his hand entered the water. With the palm of his hand turned upwards, he gave a quick upward motion, with his fingers held together, and threw the water upwards clear to his mouth without bending his arm. As I saw him drinking thus it came to me like a flash: there is one of Gideon's men. The motion made with his fingers throwing the water to his mouth, was an exact reproduction of that made by a dog as he laps with his tongue.

I related this to a friend. He thought a moment and said: "But the Bible says that they lapped like a dog, putting their hand to their mouth." (Judges 7: 6.) At my first opportunity I looked it up and found that the word *putting* was in italics, indicating that it had been supplied by the translators and was not in the original. I was convinced I had seen a man drink as Gideon's three hundred did. I believe that I that day saw something that the translators of the King James version of the Bible never had seen.

CHARLES C. HAWORTH.

Salem, Oregon.

The Messenger of Peace

Published by the Peace Association of Friends in America

RICHMOND, INDIANA

Volume LXIV. DECEMBER, 1939 Number Six

Entered as Second Class Matter June 12, 1905 at the Post Office at Richmond, Indiana under the Act of March 3, 1879.

The Christian Church Message to America Today

BY HARRY EMERSON FOSDICK

(A Sermon Preached on October 1, 1939, in Riverside Church, New York City)

IN VIEW of the great disaster that has fallen upon the world, let me speak to you this morning more intimately than usual, as a man speaks to his friends. This new war is the sorriest public tragedy in my lifetime. It means that my generation has failed in meeting one of the greatest opportunities ever presented to mankind.

How better can one begin to face this situation than by trying to disentangle the Church's distinctive message from the confused voices in the world outside? May we try to see what it is that, at our best, we ought to expect the Church as the representative of Christ to say to America today.

To put the matter in New Testament terms, Paul in one of the great crises of his life, fell back on a description of himself that, as he uses it, sounds like a rallying cry: "We are," he says, "ambassadors for Christ." Paul was a Jew, but in a crisis he could not speak simply as a Jew. Paul was a Roman citizen, but in a crisis he could not speak simply as a Roman citizen. He belonged to Someone greater than his race and nation, and in a crisis his message had to be distinctive of that higher loyalty. First of all, and most of all, he was an ambassador of Christ. Alas for a Christian minister now who does not so test his message.

When, from the world outside, filled with confused and angry voices, you come into this sanctuary of the one God of all mankind and see the cross above the altar, what distinctive note would you like to hear in the Church's message? What characteristic and differential emphasis do you think you ought to hear?

For one thing, you ought not to want to hear repercussions of war's hatreds from an ambassador of Christ. This does not mean that in the conflict between totalitarian and democratic nations in Europe our personal sympathies are neutral. Our American problem is difficult just because of this fact. If, then, our sympathies are thus engaged, if we deeply disapprove dictatorial government, and concerning some dictator, like Hitler, feel as Jesus did when to the Pharisees who told Him what Herod Antipas was planning, He replied, "Go ye, and tell that fox"; how can such sentiments escape becoming hatred when war propaganda does its baneful work, invading even the sanctuary of Christ? The sovereign remedy against such hatred in these days, I suspect, is humility. You ought to want to hear that in the Church. You will hear less of it outside. You ought to desire that emphasis from an ambassador of Christ.

This world disaster is the work of all of us. No nation comes into this conflict with clean hands. We call the twenty years from 1919 to 1939 a time of peace; but it was an evil peace, full of shameful power politics in which every contestant in this present conflict played a greedy part. Do not, I beg of you, listen to those who say that now all that does not matter—the Versailles Treaty, the perfidy that played false with President Wilson's fourteen points, and all that wretched two decades of imperialistic greed; it does matter. We Americans will never keep our heads level, our judgments sane, and be prepared for a wise peace if we forget it.

Granted that Hitler, backed by Stalin, is immediately responsible for this war. Granted that France and Britain did not want it and that Hitler forced it. Still, never forget who it was that made Hitler possible. We all did. At the beginning the German people ridiculed him, feared him, hated him. At a session of the League of Nations in Geneva I heard a German stateman, a liberal and a democrat, plead with the nations to show some recognition of the nascent, struggling German democracy and its problems, cautioning them that if they failed, the German people, desperately though they tried, could not prevent some man on horseback from stealing the show. Bruening, going to Paris, begged Prime Minister Laval to help stay the tragedy latent in the German situation, drifting toward chaos and dictatorship, and he was snubbed. The European democracies easily could have saved democracy in Germany if they had cared half as much about democracy as now they say they do, and they refused. As for us in America, we would not so much as join an international organization to help.

Hitler made this war, but we all helped to make Hitler. Not hatred of any people but humility becomes us now.

Out there in the world we shall face persuasive propaganda, trying to make us see one side of this conflict all white and the other all black. There are two places, however, where that picture will be known to be as false as it really is. First, where serious historians gather; they know the sordid story of that twenty years of power politics. And, second, a Christian church, where a minister dares try to be an ambassador of Christ, and amid the hysteria of an angry world, still keeps insisting, "All we, like sheep, have gone astray; we have turned every one to his own way."

This leads us further to say that when, from the world without, you come into sanctuary of the one God of all mankind, you ought not to expect from an ambassador of Christ any idealizing of this war, any picturing of it as a holy crusade for godly ends. This statement may go hard with someone here, some British friend from across the Canadian border worshiping with us today. My heart goes out to you. When a nation is at war, and its sons, brothers, and fathers are going to the front, the people are under an ungovernable coercion to idealize it. When we have to die for something, we have to exalt it as a holy cause—how else can we stand it? This strange tribute human nature pays to high ideals, that even when man does the cruelest things he has ever done—using these new implements of war to wreck the continent of

homes—he has to exalt the doing of it as a holy cause in order to make it possible.

Remember, however, that all contestants on both sides in every war do that. The French, British, and Germans alike are doing that. Such idealizing of war is not a factual, realistic judgment; it is a psychological, emotional compulsion. Remember how we idealized America's entrance into the last war as a crusade for Christ. One American minister, picturing Jesus armed to the teeth and going into the trenches, even said Jesus "would take bayonet and grenade and bomb and rifle and do the work of deadliness." How we can throw, even over the devil, the mantle of our idealization! Don't expect that blasphemy today from an ambassador of Christ!

I am talking, however, not to those in this war, but to citizens of the United States. We are not in this war. If we are wise, we will stay out of this war. But if we are going to do that, we must from the beginning refuse to idealize this war. Whether we succeed in that or not will make more difference to our getting in or staying out than the much-discussed embargo.

If anybody here is seriously tempted to idealize this present conflict, remember the last World War. It did not settle a single basic problem in international relationships. President Nicholas Murray Butler, far from a pacifist or a radical, recently said, "That great war, with all its terrible sacrifice of life, of the comfort and happiness of tens of millions of human beings, and of the world's savings for generations, was absolutely futile." That was the war, was it, in which Jesus would have fought? That was the war, was it, that hundreds of us Christian ministers exalted as a holy crusade? That was the war concerning which some minister said that he could see no difference between a soldier going into the trenches and a missionary going to the ends of the earth to preach Christ. Yet it was absolutely futile. Well, twenty-five years from now serious minds will be saying that about this war. That is the unspeakable tragedy of it! Don't ask an ambassador of Christ to idealize it!

If someone says, "But this war will rid the world of Hitler," I answer that I certainly hope so. Yet the last war rid the world of the Kaiser, concerning whom we said just such things as we are saying about Hitler, but it did not solve a single basic problem. War can eliminate a Kaiser, but it always increases the things that a Kaiser stands for. War can defeat a Hitler, but by its very nature it creates Hitlerism and sows dragon's teeth from which a crop of other Hitlers springs. Be sure of this—however little you wish to be sure of it—this war will create more problems than it solves. A futile conflict a generation ago issued in an evil peace that, after twenty years of power politics, has issued in an evil war. Don't idealize it.

We shall face powerful propaganda centered on making us feel that here, at last, is a holy crusade of mass slaughter for godly ends. That, I think, is factually false, historically untenable, and as a guide to America's foreign policy, utterly ruinous. But, whatever else it is, I am sure that it is absolutely un-Christian. May the ministers of Christ in America not fall victims to that pagan delusion! As for me, never again will I prostitute my Christian ministry to the idealizing of any war.

This leads us to say further that when from the world outside you come into the sanctuary of the one God, you ought not to expect your ambassador of Christ to be content with the slogan, "Keep America Out of War." That does not go far enough for a Christian. To be sure, that slogan is critically important just now. Shout it from the housetops. You may expect me, as an ambassador of Christ, through thick and thin, to the last ditch, to stand against America's embroilment in this war. As war goes on, however, especially if Britain and France are hard pressed, our sympathy with democracy is going to make staying out difficult. Watch that sympathy of yours. Sympathy is a powerful sentiment; it does us honor; but few things in this world can cause more damage when unintelligently used. If sympathy is going to decide this issue in America, if our emotions are to determine whether we go in or not, at least spare a little of your sympathy for home consumption before you plunge this nation into another European war.

I have before me a letter from an American mother. Her husband was in the last war. He was with the "lost batallion" in the Argonne forest. He has been an invalid ever since; and she, as a school teacher, has supported him. And now, as another war breaks out, she writes me that she has a 17-year-old son. Well, after twenty years supporting the human wreckage of a futile war a generation ago, must she start all over again with her son in another European conflict? When sympathy rises, when emotion answers war propaganda, that American mother and millions of other American homes deserve at least a little consideration. Before God and my conscience, I shall not forget them.

Nevertheless, just to say, "Keep America Out of War," is not enough. That slogan by itself is negative. It sounds self-centered. It suggests that we have forgotten the world and that we acknowledge no responsibility beyond our own borders. In that sense no Christian can be an isolationist. Did not Jesus say, "Seek ye first the Kingdom of God"? The question is, why do we want to stay out of this war? Is it to save our own skins, to make financial profit from the miseries of others, to be at ease while others die? Any Christian who today wants America to stay out of war should face himself with the fact that he is in strange company. Father Coughlin and Father Divine want that; all the pacifists and the American Legion want that; the stockbrokers and the social radicals alike want that. All sorts of motives—good, bad, and indifferent—are massed behind America's nonparticipation in this war. No wonder some ninety per cent of our people want to stay out. Why should anybody want to get in?

Surely an ambassador of Christ must have a superior motive for staying out. Surely he must be thinking of the kingdom of God in all the earth. Surely, if he desires American neutrality, it is because he is convinced that only so can America, in the long run, make her greatest contribution to world-wide democracy, liberty, justice, and peace. More than once in these months ahead I shall try to think this through with you. Today let me lay down this basic proposition: as an ambassador of Christ I want America to stay out of this war because I am convinced that America can make her greatest contribution to the world at large only by staying out, putting her house in order, keeping democracy vital here, aligning herself with kindred-minded neutrals, and, when peacemaking comes, preparing herself to throw into the scale on the side of a just peace and a world organization to sustain it, the weight of

PRAYER FOR OUR TIME

Dear Lord, we know not how to pray
In a day when hate and horror rule,
In a day of fear and pain and death;
But wilt Thou somehow overrule?
And since there's so much power in prayer,
That can the might of millions stay,
Lord, keep our hearts in tune with Thine.
Teach us to pray!

Oh Lord, when we shall read and hear
Reports of dire atrocities,
Though we deplore the deeds, if true,
Let not this carnage overseas
With hatred blind our eyes and minds.
Send us a vision from above,
Cleanse us of every evil thing,
And give us love!

Because there's so much misery
Both over here and over there,
And such appalling need of Thee
In the hearts of humans everywhere,
Help us to give, to sacrifice,
Nothing selfishly to reserve,
To point a lost mankind to Thee.
Lord, we would serve!

LAURA OLIPHANT.

Friendswood, Texas.

a free, strong, democratic nation, unimpaired by war.

The one thing that most makes it difficult for many Americans to accept that policy is a picture which they have in their mind's eye about the way this war is likely to come out. Many a letter reveals how prevalent this picture is in the imagination of our people. They see Hitler winning in this conflict, and then they picture Hitler, victorious in the European war, starting out to conquer the world in general and us in particular. And they say, "We had better fight now while the fighting is good, alongside Britain and France, before we have to fight alone against a victorious Nazidom with Britain and France whipped." If anything carries America into this war, it will be that picture.

Therefore, by way of contrast, let me draw another picture of the way this war is likely to come out that I think is a thousand times more probable. If Hitler ever should win this war, it is going to take a long time to do it. We can be sure of that. Not in a few months or years will Britain and France lie down under a triumphant Nazidom. Underline this then: in a modern war, long-continued, nobody really wins. Prime Minister Chamberlain, himself, only a few days before war was declared, said again what many a serious student has said before—that no one really wins a modern war. So, at the close of this conflict, if long-continued, the actual situation would not be a strong, victorious Hitler starting out to conquer the world. The actual situation would be all the contestants absolutely exhausted—psychologically, economically, materially exhausted—no one of them able for a long generation to lift their heads again. Europe would be a shambles—with Russia, if she keeps unimpaired, still strong, her morale undiminished, her resources untouched, waiting to start a social revolution in the embers of a wrecked Europe. If America wants to help the world most, she will not add herself to that dilapidated wreckage of the nations, but will prepare herself when peacemaking comes to be still free, strong, her house in order, her resources unimpaired, to throw into the scales of a lasting peace the weight of a powerful democratic nation.

At any rate, my friends, when from the world outside you come into this sanctuary of the one God, you may expect me, in season and out of season, not simply for America's sake but for the world's sake, to plead for peace.

Fallacies of Force

BY ENID S. SMITH

A FIFTH GRADE teacher had just finished telling her pupils in a history lesson about the rivalries of nations, the imminence of another war, and the obvious lesson of the last world war; namely, that everybody lost, victors as well as vanquished, when a little lad in the class, after a moment's thought, asked: "Well, Miss A., if nobody ever wins and everybody loses from a war, why don't they give it up and just play a game of chess or checkers?" Statesmen, would doubtless find it difficult to furnish a real refutation of that youngster's logic.

When Albert Einstein said that peace could not be attained or kept by force, but could only be achieved through intuitive understanding and sympathetic appreciation, he indicated that the barbaric idea of force is no safeguard to security. Friendships are cemented and nations are welded together when there is mutual comprehension and loving appraisal, the one of the other. Strength lies in the knowledge that each nation, as each individual, belongs to one great family, possesses common needs, aims, loyalties, and affections, to whose interest it is that the many branches should live in peace together. Power lies in the knowing of one another—not that which appears on the surface (whether it be racial trait or national achievement), but that which is the very highest moral and spiritual potentiality of our brother man. It is at this point that we may begin to lay the foundations for world peace. We must penetrate through to the inward, spiritual values on which all men can unite. Each having achieved the heights within its own race, will find itself more in sympathy with and tolerant of the ideals of its neighbors, for all spiritual mountain peaks have a sameness, so that those used to dwelling on one feel a sense of familiarity when visiting the others.

The doctrine of force, on the other hand, is a struggle pursued on the level of the physical, and whether it be a plant, an insect, or an animal, it is always the physical weapon that is used; always the organism that can gather up within itself the largest amount of sheer material strength and direct this strength most effectively against the enemy, is thought to be the one to win out in survival. The contrary is true, for the non-resistant, the meek, the cooperative, really win and survive.

Nothing is more impressive in the study of anthropology than the gradual supplanting of the physical struggle for self-preservation by what Drummond terms "the struggle for the life of others." The more widely we extend our observation of the biological process of development, and the higher we climb in the scale, the more frequently we encounter "mutual aid" as the determining factor of survival. Not the claw of the tiger, but the love of the tigress for her cubs; not the strength of the mammoth elephant, but his disciplined membership in the herd—these are the things which really make for the preservation of the species and cause such men as Professor Whitehead of Harvard to say, "Those organisms are successful that modify their environment so as to assist each other"; and Arthur Dunn to remark, "The single public end of a common education must hereafter be neither life, nor getting a living, but living together." Truly, if we wish to survive, we must be cooperative, meek, non-resistant.

"The strength of the wolf is the pack," says Kipling in his Jungle Book, "and the strength of the pack is the wolf." So true is this, indeed, that the weaker animals which, because of their inadequate physical strength, have learned the lesson of cooperation, are the ones which are winning out in the battle of life, while the savage animals like the lion and the bear, which rove the jungle alone in the proud glory of unconquerable power, are the very ones which are losing out and gradually disappearing. Physical force is showing itself to be a failure in the struggle for survival.

"The meek shall inherit the earth." The meek, the sensitive, cooperative, the disciplined, the unassuming, have always inherited the earth, are inheriting it, and bid fair always to inherit it. When children we read of the jungle, "bloody in tooth and claw"; of those warlike, prehistoric monsters, armor-clad, sprouting bayonets. There was the mastodon with his huge bulk, thick hairy hide and tusks like sickles twelve to fourteen feet long. Again, there was the less familiar glyptodon which carried on his back a solidified bony armor nine feet across and weighing four thousand pounds. There was the sabre-toothed tiger, whose open mouth was an arsenal set with four rows of long, sharp, glistening, sword-like teeth. These are but a few of the frightful monsters, armed like modern dreadnaughts for attack upon the enemy. But what has happened to these animals?

They have ceased to exist, for the victory is not to the brutal, the merciless, the competitive, and warlike. Force had its perfect work in the equipping of these animals, but it caused them to vanish from the face of the earth; only a few of their degenerate posterity, like the shark and the alligator, linger on as outcasts.

Science has been trying for a long time to discover the predecessors of our modern animals—those animals that carried on all down through the ages—and it has found that they were little rat-like animals, peaceful, unassuming creatures with no armor or even thews. From these unpretentious beasts our modern animals are descended. The animals that have successfully withstood the test of survival, and those that we have in the world at the present time in the largest numbers, are horses, cows, dogs, sheep, goats, wolves, monkeys; the plants, birds, insects, and fish also are no new comers. All species of this type can be traced back to origins as remote as those of the huge giants whose battles must have shaken sky and sea. At this very time when these "monsters of the prime" were bestriding earth like so many colossi, other creatures diminutive in size, puny in strength, unarmed in any way for either attack or defence, were struggling here for life, and, marvelous to relate, they are the creatures that survived to prove the fallacy of physical force. Not the megalosaur but the horse, not the glyptodon but the dog, not the megatherium but the deer, have endured until the present day. The bulk of the armor of the warlike creatures and the effectiveness of their offensive weapons seriously interfered with breeding. Again, these armaments were so costly from the standpoint of mere maintenance, that all the vital energies were used for this end to the practical exclusion of everything else. These mighty monsters were their own worst enemies. In this case as in every other, force proved itself to be the instrument of their death rather than of their life.

Again, we have had pictured to us the fierce, beetle-browed cave man, that gorilla type of individual who clubbed his neighbor and pommeled his family; but science has found that the ancestor of modern man was not this man, not the Neanderthal man. Those gorilla-like war lords did not survive. They were not our ancestors, so science tells us. But who was the man that carried on down through the ages? Scientists have found that he was a man of small stature, small bones, apparently very unassuming and peaceful, a person very much like our average modern man. Doctor Leakey has been digging in East Africa and has unearthed tools of the Stone Age, together with the bones of the men who used these tools. This is the first time that a man's bones have been found with the tools that he used. So it is the meek, the cooperative, the non-resistant that inherit the earth, and if we wish to survive we too must be peaceful, sensitive to the needs and desires and rights of others, and be humble.

Well has Bulwer-Lytton declared "the pen is mightier than the sword." The peace-abiding, non-resistant, disciplined souls disarm their enemies by serving them; they conquer them by loving them; they overcome their evil with good. The peacemaker, the meek, the humble, is the lover and server of his kind. Says Emerson: "Such are men of love, honor, and truth: men whose influence is felt to the end of the earth; men whose look and voice carry the sentence of honor and good will—and all forces yield to their energy and persuasion." Non-resistance is the refusal to resist "the evil that men do" with other evil. It is the lifting of resistance to evil from the physical to the moral and religious planes, where victory sooner or later is certain. Love, the greatest force in the world, in the true sense of the word, cuts through steel more quickly than any acid; it conquers flesh more surely than any sword. We do not know its potency because we have lacked the courage and faith to try it. As the Buddha once said, "With mercy and forbearance shalt thou disarm every foe. For want of fuel the fire expires; mercy and forbearance bring violence to naught."

Force, war, selfishness are the exact antithesis to the "life more abundant" of which the Christ spoke so often. They are the enemy to everything that makes for life and the friend of everything that makes for death. Along with the murdering of God's children in war goes the wasting of harvest fields, the burning of great cities with their busy streets, and the outraging of women and children, the starving and scattering of unnumbered millions of the young, the aged, the weak and the crippled, whose only crime is that they stand in the pathways of contending armies. Therefore, in the name of life and for the sake of life, war and physical force must be universally condemned with the ever-increasing realization that through force neither side wins, but that through peace the victory is to both sides.

Greensboro College, N. C.

Youth Speaks to Four Men in the Front Row

BY CHARLES AINLEY

Oration winning first prize, given by Mary B. and Helen H. Seabury, in the National Oratorical Contest, 1938-1939, of the Intercollegiate Peace Association, directed by Professor Howard C. Morgan of Earlham College, Executive Secretary. The winner represented Goshen College, a Mennonite school at Goshen, Indiana. While the oration was prepared before the outbreak of the European war, this declaration of youth is hardly the less timely.

I AM simply an American youth. Any name I am to make for myself is yet to be made. In a world of great men—of dictators, of presidents, of kings—I rightfully feel very small, very humble. Yet, as I speak now, I no longer feel small nor scarcely humble, for the words I speak are the words, the thoughts, of youth itself. In my youthful fancy I have often dreamed that I might speak to every king, every president, every dictator, and that in the front row I might see the four most important men of Europe—Hitler, Daladier, Mussolini, Chamberlain. My words would not change nor should I be ashamed of them for I speak with the assurance that I echo the words of youth the world over. The English lad might say it differently, and perhaps the German boy might have to whisper it, yet I am convinced that in every heart, which is made the same as mine, there could be found this same message.

Youth is a beautiful period of life. It is a time when everything is before one, and life appears as a glorious adventure. For each of us there is one great ambition. It is to succeed, to do something really worth while with our lives. We realize that not all will succeed. We understand that the road is uphill and that a fight is involved. But it is the sort of challenge that lifts the chin and sends the blood racing through the veins. We welcome a fight, a fair fight, but one thing we do ask—fair play. We can see nothing of beauty, nothing sportsmanlike about the organized killing of modern warfare. Several years ago I witnessed the running of the Kentucky Derby. I shall never forget the thrill I felt in watching those horses running side by

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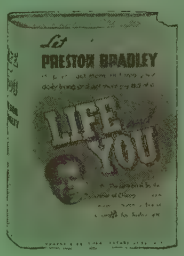
LIFE AND YOU

By Preston Bradley

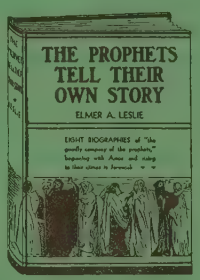


Here is a book of universal appeal, for every human being is faced with the problem of what he will do with his life. This book is written for the hearts and minds of men who seek new hope and greater courage to meet today's challenge. One will find here little that is novel but much that takes on new meaning; little that is clever but much that is common sense and true.

$1.50

THE PROPHETS TELL THEIR OWN STORY

By Elmer A. Leslie



"The Old Testament prophets 'come alive' as individualities of flesh and blood, influencing and being influenced by the swiftly moving panorama of events of their day. In order of their appearance upon the stage of Near-East history, Amos, Hosea, Isaiah, Micah, Zephaniah, Nahum, Habakkuk, and Jeremiah tell their own story, interpreting contemporary issues from the standpoint of Yahweh's will . . . "

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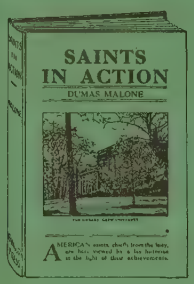
SAINTS IN ACTION

By Dumas Malone



"The book would be a suggestive starting point for a period of reading in the field of biography. One finds here some saints never so classified before.... The personal sketches are many and of necessity short. The author makes his search for saints among the clergy, reformers, women, educators, and scholars."—J. C. Robertson, in Richmond Christian Advocate.

$2.00

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By Margaret Slattery

Here is a book of challenge and inspiration for young and old alike, arranged as a series of inspirational readings—one for each week of the year. Each chapter contains the essence of one of the amazingly popular lectures which the author has given to widely varying groups throughout the country. Each provides food for reflection and a stimulus toward creative activity.

$1.25

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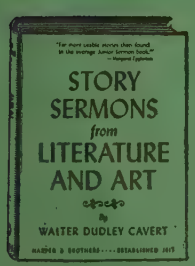
By John Bunyan

"Unabridged, beautifully printed, completely modernized at last, Bunyan's time-honored classic is here presented with introductions by Dean W. R. Matthews of St. Paul's and Professor E. S. Waterhouse of the University of London. It is ranked among the world's great literature by persons of as keen critical judgment and of as widely varying tastes as Sir Hugh Walpole and Dean Inge."

$2.00

STORY SERMONS FROM LITERATURE AND ART

By Walter Dudley Cavert



A book of seventy stories for Junior or Intermediate age children, the first fifty-eight of which are based on adaptations from literature and on material dealing with the lives of artists or famous paintings. The subjects of the final section of stories are varied, but always closely related to the interests of the children to whom they are directed.

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ALONG THE INDIAN ROAD

By E. Stanley Jones

In this book—a sequel to "The Christ of the Indian Road"—the world evangelist reports his mature reflections after an experience of thirty-two years. He makes no qualifications in his supreme loyalty to Jesus Christ. He pleads that we be God's witnesses vouching for him, rather than lawyers arguing for him.

$1.50

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THERE ARE THREE Rs,

THE WHITE GOAT

By Sari

High in the Swiss Alps lived Franz who spent most of his long happy days guarding the goats while they grazed. Best of all the goats Franz loved Nanni, so when Nanni became sad, Franz also became sad and worried. He wanted to do something to make Nanni happy again. The story of how he bought a present for Nanni has a simple charm that delights small readers.

75 cents

THE GOOD MASTER

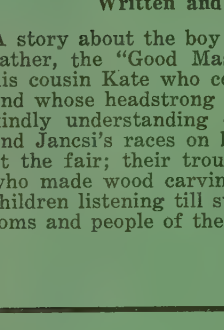
Written and illustrated by Kate Seredy

A story about the boy Jancsi who lives with his mother and father, the "Good Master," on a farm in Hungary; about his cousin Kate who comes from the city to live with them, and whose headstrong ways and temper are set right by the kindly understanding of the "Good Master"; about Kate's and Jancsi's races on horseback across the plains; their fun at the fair; their trouble with gypsies; about the shepherd who made wood carvings, and whose colorful tales kept the children listening till sundown—a charming story of the customs and people of the great Hungarian plains.

$2.00

SU-LIN

By Ruth Ann Waring and Helen Wells



A pictorial account of the Chicago Zoo's baby giant panda, the captivating little black-and-white creature who looks as though he had escaped from a toy shop, and just couldn't be real. Su-Lin's activities from day to day, and his tricks with which he amuses the crowds that come to see him, are shown in lovely photographs, accompanied by an explanatory paragraph. For the 4 to 8-year-old.

50 cents

CHILDREN OF THE WHITE HOUSE

By Frances Cavanah

These twenty brief stories about Presidential children show John Adam's grandson driving the Chief Executive as a horse, Jesse Grant's gang meeting in a toolhouse and creating what his father called the "Kick, Fight and Run Society" these being the letters of its mystic name. There are the Garfield children and the Cleveland girls, pillow-fighting Teddy and the six young Roosevelts, with others in costume and action. A merry little book.

50 cents

LITTLE GREY GOWN

By Mabel Leigh Hunt

This is the story of a little Quaker girl, whose pet lamb is not only a beloved playmate but valued source of the wool that is to make her winter dress. The evolution of the garment, the friends and relatives and neighbors that helped in its manufacture, and the events that led up to its first wearing, combine to create a warm and satisfying story, as warm and real as Libby Ann, herself, and full of the simplicity and wholesomeness of country life.

$1.75

BENJIE'S HAT

By Mabel Leigh Hunt

An altogether delightful tale about a small boy in a thrifty family who had to wear hand-me-down hats—and what he did about it. He is a likeable little fellow and his adventures with his hats are truly exciting.

$1.75

THE BO

"He walks backward all
one lives on mustard pla
his eyes. Who! What!
downright exciting is th
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HAN

Hannah Nicholson wante
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Little Toot, the tugboat
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hero, make a charming st
two pictures, "Little Toot

READING COMES FIRST

INSECTS

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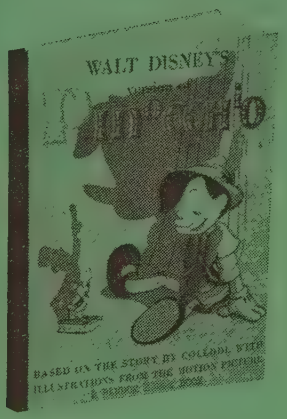
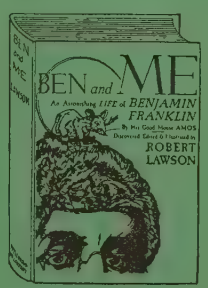
... to work, is the most cap- ...heart in years. His carefree ...s unexpected comeback as a ...colors, illustrated with forty- ...r children from 4 to 80.



PINOCCHIO

This is the only complete edition of Walt Disney's "Pinocchio." Based on the childhood favorite by Collodi, the illustrations are original production drawings by the Disney studio artists created during the two years the picture was in the making. Profusely illustrated with both color and line drawings.

$1.00



BEN AND ME

Written and illustrated by Robert Lawson

This book is the astonishing life of Benjamin Franklin as told by his good mouse, Amos. Amos believes in giving credit where credit is due and that means giving it to Amos! According to Amos, Ben Franklin wouldn't have amounted to a hill of beans without Amos's gentle but firm guidance and advice. "Poor Richard's Almanac?" Weak stuff till Amos revised it! As a comic creation, Amos is winning thousands of readers, both young and old.

$1.50

MINNIE THE MERMAID

By Tom and Elizabeth Orton Jones

Mick was taking a long swim when suddenly he met, of all people, Minnie the Mermaid. Minnie had a beautiful comb on which she played a very silly tune. She told Mick all about her family, sixty-six in number, who lived in an upturned ship at the bottom of the ocean. Just what happened to Mick and Minnie the authors tell you in an amusing story with many pictures by Elizabeth Orton Jones.

75 cents

TOBE

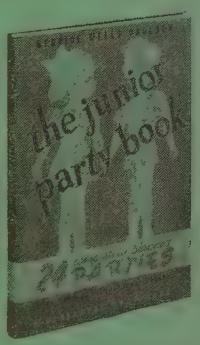
By Stella Gentry Sharpe

The story of TOBE is the story of a little six-year-old colored boy, his many brothers, sisters, and pets, who live on a farm in North Carolina. Tobe says, "We have fun on our farm," and he tells about it in this book. It is easy to read, and children will love the photographs that illustrate each incident in his 121-page book.

$1.00

THE JUNIOR PARTY BOOK

By Bernice Wells Carlson

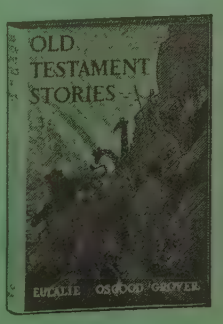


It's loads of fun to plan and give your own parties. And it's easy with this book. How your friends will talk about the clever invitations and decorations you have made yourself, and about the good time they have playing the games you yourself choose and direct. Even though you can't give 24 parties before your next birthday, you will want to read all the plans right away, for they are told just like stories. And you can hardly resist using the brightly colored patterns to make some invitations just for fun!

$1.50

OLD TESTAMENT STORIES

Retold by Eulalie Osgood Grover



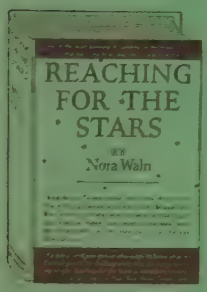
Miss Grover's collection includes 88 stories, the basis of selection being child-interest. Their nature and quality may be judged from such titles as: "The First Giants," "A Year in a House Boat," "The Famine in Canaan," "The Secret of Sampson's Strength," and many others. That this adaptation is skillfully done will be expected by those who know this gifted author's many successful books for young children.

$1.00

Christmas Gifts for Discriminating Readers

REACHING FOR THE STARS

By Nora Waln



"What do the German people really think of Naziism?" That is the big question in people's minds today. Because Nora Waln answers it clearly, with sympathy, without fanacticism, American readers have turned to this book, more than to any other, in their endeavor to learn the truth about Germany. An enthralling and indispensable book!

$3.00

THE REDISCOVERY OF MAN

By Henry C. Link

"The most interesting thing about the psychology of recent years is its rediscovery of man and the powers of which he is capable when his mind has been freed from the prevailing fallacies about himself," says Dr. Link. The noted psychologist proclaims the spiritual values of man and challenges him to discard his false isms and become again the captain of his soul.

$1.75

LIVE FOR TOMORROW

By Ralph W. Sockman

From the laboratory of his extensive experience with the problems of people in all walks and ages of life, Dr. Sockman here conducts a realistic search for the secret of personal adjustment in an increasingly bewildering world. His discussion of our mounting social problems will provide every reader with intensely practical help in preparing for tomorrow's realities and in aiding others to do likewise.

$1.50

FAITH IN THE MYSTERIES

By Earl G. Hamlett

These thirty-four short sermons—first prepared for the invisible audience of the radio—achieve certain concrete objectives: for nominal Christians, a rekindling of the flickering fires of faith: for Christians active in the life of the Church, an intensified sense of God's presence. Deep truth is here simply stated. Some of the themes are: Mysteries. Seeing the Invisible. The Unrealized Dreams of Life. The Language of the Silences. The Ear of Faith.

$1.00

UNION NOW

By Clarence K. Streit

Union has been an unexampled success wherever democracies have tried it, regardless of conditions. But history is studded with the failure of leagues, alliances, the balance of power, and isolationism. Today, Streit proposes that ten democracies unite to form a common government for their people—based on the principle that the State is made for man, not man for the State, and organized on the broad lines of the American Constitution.

$3.00

ONE GENERATION AND ANOTHER

By Robert Russell Wicks

A great many people, both parents and the younger generation, are today wondering how to give their homes those characteristics which create a constructive background for sound training during the formative years. It has been the author's aim to answer such questions, not from books, but from a quarter century of professional life in close touch with thousands of families and with thousands of students from households all over America. Robert Russell Wicks is Dean of the Chapel at Princeton University.

$1.50

WITH THE TWELVE

By Carl A. Glover

This book presents first a fascinating study of the progressive group training of the disciples in the school of the Master, through six stages of their development. The part which follows gives a closely detailed sketch of each of the Twelve under the transforming miracle of Jesus' personality. "The material is skilfully, appealingly, and uniquely arranged, with many exceedingly suggestive and illuminating 'thumbnail' sketches."

$2.00

MORE CHAPEL TALKS

By Elbert Russell

Dr. Russell, Dean of the School of Religion at Duke University, is widely known as an able and resourceful counselor of youth. "These fifty-five brief messages reflect the moral and spiritual problems with which young people, especially those in our colleges and universities, are forced to wrestle today. Pithy wisdom, spiritual insight, and social vision are characteristic qualities of the addresses. They will be richly suggestive to preachers and teachers."

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side, straining every muscle in their attempt to reach the post first. But now, in my mind's eye, I see another race. In this race, at the end of the first lap, the horses must dash through a hail of bullets, and at the end of the second, (if they survive the first) through a cloud of poisonous gas. The race is over, the winner struggles home; maimed but victorious, he collapses at the finish line. But where in our hearts can we find it to cheer, to applaud, as we look at this poor creature and the bodies of those strewn on the ground behind him? There is nothing of beauty or sportmanship about this scene. It is downright cruelty.

My vision shifts now to the veterans' hospitals with their thousands on waiting lists—men who had once been fine-spirited youth and who are now but mere shells of humanity. And I see the mothers and sweethearts of the boys, hair prematurely gray, lives hopelessly empty. To youth of this generation whose minds from childhood up have been saturated with the grim reality of war, these are the only pictures that we can see. To us war is simply wrong—just as it is wrong to strike down a child in the street.

Yet the world seems quite satisfied that only a matter of time separates us from another war. We simply await the word from Europe that it has begun again. The bugle will blow, the drums roll, and youth, no matter what he is doing, no matter what he is planning, will be expected to shoulder a rifle and march off to his fate. That is what happened in the last war—in every war preceding it. But before this goes too far, I should like to address my words directly to the four imposing men in the front row. Gentlemen, the fate of the world rests in your hands. It is for you to decide whether we shall have peace or war. For the past year you have been threatening one another, making demands which time and again have carried matters to the precipice of world disaster. You seem quite assured that whatever happens, you will be backed by the fighting strength of your nations. You would be quite shocked, would you not, if you suddenly found there was no one to fight your war? It would be quite terrifying, would it not, if the four of you were given guns and told to settle it among yourselves? Always before, you have talked and bullied your youth into doing the dirty work. Always before, after you have made the war, you have become the best protected people in the world. Of all the people likely to suffer, you—you who made the war—become the most secure. And youth, who has the least to do with the whole proceeding, youth, to whom war is most repugnant, most distasteful, is expected to fight the battles.

It is only fair that before going further you understand our attitude. No, you have not asked for it—you have never asked for it, but you should know. We are not like horses; we will not be driven to the post for some blind cause. Youth is strong in the conviction that war is wrong — that it cannot, that it must not be.

He has been squirming in his seat; now he rises. The war-mad dictator has been sorely hurt by my words. Eyes flaming, fists clenched, he shouts, "But the Reich, young man, the Reich — it must advance!"

To him, my answer would be: "Sir, with all respect for you and the Reich—let us have this common understanding: the Reich is secondary to my life. We recognize your leadership, we admire your ability—but before you take one more step, before you make one more demand, remember this: we will not fight your war."

As the dictator sits down, the prime minister rises: "But my dear young fellow, the honour of your country!" To which I should reply: "It is a beautiful thing, honour, but without life it is nothing — nothing but an empty, shallow word. Therefore I say, the contribution of youth to the honour of his country shall be reflected in peaceful living—in his refusal to snuff out ambitious young souls."

Now it is the president who speaks: "And what then do you propose to do about the changing balance of power? What is your answer to the demands of the dictators? Just how do you propose to meet the present crisis?"

To all of which I can merely answer: "Gentlemen, I have solved none of these problems. All of the vital questions existing before I began speaking still exist. I admit my weakness as a statesman. I make no pretentions. I am simply a youth who wants to live. You may go back now to your demands, your counter-demands. But go with this understanding; that what you say and what you do should be said and done with the full realization that there is no one to fight a war. Knowing this, I am sure that you will find the solutions to the world arguments. Knowing that if any war is declared, *you* will be the first four men to lose your lives, I am certain that somehow you will find a peaceful settlement."

Yet all this is but a vision. I must stop pretending. There are no presidents, no kings, no dictators, and I am but an American youth whose words will probably never be heard by men such as these. Yet they should know this, the testimony of youth. It is not that we blame the leaders for everything that has happened; it is not that we belittle the sincere efforts of some. But it is the realization that now, in the crisis that confronts us, the balance that sways so dangerously between peace and war rests in their hands, their actions and their decisions. It is with calm realism that we understand that if there is to be a war, we are expected to die for it. Is it wrong for us to resent this? Is it wrong for us to ask for peace? We may never be Shakespeares or Lincolns, but is it wrong for us to ask this chance?

Yet Germany and Italy expand while France and England and their allies attempt to encircle. It is almost as one man so ironically remarked, "Why speak of peace, war has already been decided upon." But in the darkness of all this that is the Europe of today there now and then beams a light of hope. It bursts into view at Munich and it shines still, though precariously dim.

Our greatest hope for peace lies in the fact that war is unpopular, and that the leaders, whether they be prime ministers, presidents, or dictators, must respect the expressed will of the people.

We have little chance of speaking to the leaders, but we can do our part in bringing to the surface this, the very undercurrent of human thought, into a gushing, undeniable stream. You say you want peace—then act for peace. If there is any fighting to be done, let us fight now—for peace. Yet if we are to be honest with ourselves, we must admit how little we have done for peace in the past. How often have you written your congressman? How often have you spoken for peace? Yet we can speak and write for peace every day of our lives.

Personally, I welcome this opportunity to take my stand, to pledge my talents, whatever they may be, to the furtherance of the cause of peace. And you, if you want peace, can make that pledge—"I will live for peace." When the world does this, we will no longer have cause to worry about the war of tomorrow.

And I cannot help feeling a surge of joy from within as I picture the warlord, desperately pushing his way through youth, searching each face for some look of belligerance, only to find there peaceful faces that say, "We cannot fight your war—we will not kill our buddies."

The Messenger of Peace
Published bimonthly by the Peace Association of Friends in America.
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Richmond, Indiana
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QUAKER CONSCIENCES AS SEEN BY AN EDITOR

Under the caption, "These Consciences of Ours," appears the following editorial in *The Christian Leader* for November 11. The editor, John van Schaick, Jr., was a high officer of the American Red Cross, serving with distinction on the Allied front during the war.

During the World War we came to know many Quakers, for whom we had respect and affection. At the moment we are thinking of an English Quaker who was decorated by the British government for his courage in going into dangerous places to help the wounded. His religious views would not permit him to enlist and kill people, but they did permit him, and large numbers of other Quakers, to serve the country by assisting sick and wounded soldiers. So he helped the armed forces of his country to win the war.

There were other Quakers who could not conscientiously help the army in any way. They, too, went out to France, but their work was exclusively for civilians. They were in danger, too, at times from shells and bombs. Their courage was not questioned, but they would have nothing to do with troops, even with the medical units. They helped evacuate civilians from danger zones, they cared for innumerable victims of dysentery and influenza, they looked after thousands of children, they brought in food and medical supplies for civilians and relieved the fighting nations of many heavy responsibilities. They had conscience about it, they did only what conscience allowed, but they unquestionably helped the nations that they served to win the war.

A third group of people, who hated war and who were determined to have nothing to do with war, stayed at home and carried on as usual, but in carrying on they raised wheat and potatoes or they earned their living in factories, not munition factories but jam factories, cotton mills, brickkilns. But the jam, clothing, bricks, that they made went up into the war zone and were used to help meet some of the infinite needs of a million or so fighting men. We do not mean to say that there is no moral difference between making jam and making dynamite, but we do say that the man or woman who carries on in wartime, in any useful pursuit, helps his country fight a war.

We are not reflecting upon conscientious objectors. We all are conscientious objectors in one way or another. We believe that there is no higher duty than to obey the voice of conscience. But let us try to be intelligent about it, and let us try to get over some of this holier-than-thou attitude!

There is only one guaranteed, simonpure way of keeping out of war work. It is to abolish war as an instrument of national policy. A single nation may do something by its testimony along this line, but to really accomplish the thing the nations must combine their forces, set up substitutes by which conflicting claims can be adjudicated, and then enforce decisions with the speed and energy of a Pike County sheriff out after bandits.

We appreciate this frank appraisal. It should be helpful to us. To keep the record straight, however, we call attention to the fact that Dr. van Schaick's grouping of conscientious objectors is not complete. There were Quakers—and others—in this country and in England, who remained home but did not help to win the war. Taking an absolute stand, they went to prison rather than have any part in the wicked business.

IS GOOD DISCIPLINE FOR RELIGIOUS IDEALISTS

"Consumer cooperation is good practical discipline for religious idealists, for it is easier to talk about a better world than it is to help operate a non-profit business and make the books balance," James Myers, Industrial Secretary of the Federal Council of Churches, told a hundred prominent ministers and laymen at a special conference on The Church and Cooperatives called by the Commission on the Church and Industry of the Chicago Church Federation, October 30.

"The church faces possible destruction if Fascism or Communism should come to America," E. R. Bowen, General Secretary of The Cooperative League, told the assembled churchmen. 'Many of the same conditions which were prevalent in Germany and in Russia before Fascism and Communism came are widespread in America today. Religious prophets have long urged that the Church strongly support the development of Cooperatives as the economic alternative to Fascism and Communism. Walter Rauschenbush declared, 'Cooperative organizations are a remarkable demonstration of the society-making power of love.' Toyohiko Kagawa said, 'Cooperatives are the love principle applied to industry. Cooperatives are the economic foundation of world peace.'

"The Scandinavian countries have solved the problems of poverty, unemployment and tenancy by the development of cooperative organizations," Mr. Brown continued. "The solution of their internal conflicts in turn led to their staying out of the last world war and their determination to stay out of the present one."

Dr. J. Henry Carpenter, Executive Secretary of the Brooklyn Church and Missions Federation, gave running commentary on the motion picture, "The Lord Helps Those . . ," showing the achievements of the Nova Scotia cooperatives in meeting the problems of poverty and despair.

WAR NECESSARY TO SAVE OUR PROFITS IN OIL

"Yesterday a representative of a large oil company told me that war had become a practical necessity for the American petroleum industry in order to maintain their profit," I. H. Hull, President of National Cooperatives, Inc., said in the *Co-op Reporter*, published at Indianapolis.

"For some time European countries have been buying and storing up gasoline until their storage was all full and they had supplies on hand which could take care of their requirements for many months under normal conditions," Mr. Hull continued. "European countries had stopped buying and there was about to be a demoralized condition in the whole petroleum field."

"It reminds us of the cablegram Ambassador Page sent to President Wilson the day after Mr. Wilson's second inauguration. That cablegram read as follows:

" 'It is not improbable that the only way of maintaining our present preeminent trade position and averting a panic is by declaring war on Germany. We could keep on with our trade and increase it until the war ends, and after the war Europe would purchase an enormous supply of materials with which to re-equip her peace industries. We should thus *reap the profit* of an uninterrupted trade over a number of years.'

"We will never know to just what extent the quest for profit is the thing that causes war, but we do know that with every great war, great opportunities are created for those who understand and follow the trend of prices. We humbly suggest that when business is carried on by the same people who go to war, when all of our citizens are partners in the business which might profit from war, and when those people within the confines of their own firesides think of the cost of those profits in terms of what might happen to themselves and their loved ones, it is our guess that we could quickly learn some other and better way of solving our misunderstanding.

"The problem will not be solved so long as one group of people reap the profit and a quite different group face the anguish and horror of the battlefield. The future of civilization is demanding that we place the control of business profits as rapidly as we can prepare to do so in the hands of the rank and file of people through democratically controlled cooperatives."

"Every man who goes on praying and loving is putting something into the current that wil yet change the stream of history."

F. O. R. ISSUES CALL TO AMERICAN PACIFISTS

In issuing "A Call to American Pacifists" to meet with others of like conviction for prayer, consultation, and planning, the Fellowship of Reconciliation has released the names of a Committee of One Hundred Sponsors for a National Series of Christian Pacifist Conferences. Dr. Harry Emerson Fosdick, minister of Riverside Church, New York, is chairman, and Harold E. Fey, secretary. The Christian Pacifist Conferences are for the following purposes:

To share ideas concerning the nature of the present crisis and to discuss the problems which it raises for Christians;

To develop and deepen fellowship among pacifists of various Christian faiths and among Christians who have never called themselves pacifists who are filled with horror at the present carnage;

To plan the extension and strengthening of the pacifist witness;

Through prayer and friendship to reconsecrate ourselves further to learn and to do the will of God for peace and justice.

The Call to American Pacifists follows:

"The general war which has come to Europe, mother of our culture and ancestor of our people, is of vast concern to America. The white war of nerves, which has overreached itself and become the red war of bombs, is a civil war within the community of mankind. The mass armies on the march, the mass propagandas on the wing, affect us all. The neuroses of nations have become the contagious madness of collective suicide.

"Every effort is, of course, being made to involve other countries. These endeavors are focusing on our own nation whose power intervention again is expected to be decisive. But we pacifists know how wars begin and how they end. We know the long history of disillusionment which marks attempts to achieve good and to overcome evil by war's means of wholesale slaughter, destruction, and lying. We therefore proclaim to our nation that its high destiny is still to uproot war by healing injustices and insecurities at home, to save civilization by maintaining an island of peace and sanity in a world gone mad; to sustain our neutrality by resolutely withholding both munitions and men and otherwise resisting involvement, either in spirit or in deed, in warfare anywhere.

"To other countries, it is our responsibility continuously to declare that both victor and vanquished lose in modern war, that even when nations win they are defeated, that peace without victory is the only hope of preventing a universal reversion to barbarism. Further, we should use our utmost endeavor to persuade our own country to assume world leadership of neutrals in continuously offering to mediate for peace.

"We call upon the Church to reaffirm in this hour its often repeated declarations that war is sin against the God of Love, that hatred and carnage is impossible between brothers. If our own country becomes involved, pacifists must be prepared to witness, through refusal to sanction or participate in war, to the Christian faith that evil can be overcome only by good, that brotherhood involves penitence for wrongs done, forgiveness for wrongs received, good will toward enemy and friend alike.

"The sluggish stream of history has again become a cataract, rushing swiftly toward a new rendezvous with destiny. To be true to the mission God has entrusted to us, we call all pacifists who can possibly do so to meet with others of like convictions for prayer, consultation, and planning. Meetings to arrange for a nationwide series of conferences under the chairmanship of Dr. Harry Emerson Fosdick are now being held.* We urge those who choose to follow Christ rather than Caesar to collaborate, and if possible to take the initiative in arranging these consultations. Will those who are interested please write The Fellowship of Reconciliation, 2929 Broadway, New York, N. Y."

*To date, a total of sixty conferences have been held or are planned for the immediate future. The committee hopes to hold 100 Conferences before Christmas.

WHO ARE THE HEROES?

Not the men who bombed a city
From their winged perches high,
Killing kiddies without pity,
Heeding not their tortured cry;
Not the man who fought in battle,
Madly slaying others' sons,
Deafened by the din and rattle
Of the sabres and the guns;
Not the folk who urged the masses
With the sound of drum and fife,
Nor the makers of the gases
And machines for wrecking life.
Theirs is not the lasting glory,
Dimmer grows their once bright fame;
In the Book of Life their story
Will be blotted out in shame.
For the Heroes rise in splendor
From the many tasks each day
Calling for a courage tender,
Faith and trust along the way.
Heroes from the dimming ages
Stand in all their manhood's might,
Shining through the histr'ys pages
In their clear-eyed stand for right.

MYRTLE E. THOMAS.

Richmond, Indiana.

THE TRUE PACIFIST IS NO ISOLATIONIST

BY HOWARD H. BRINTON
(In *Pendle Hill Bulletin* for November)

Pacifists and isolationists have formed an alliance to keep us out of war. This is a strange alliance because pacifism and isolationism are polar opposites.

The pacifist opposes war, not because he is an isolationist, but because he is not an isolationist. War is not only a result of isolationism, it is isolationism in its most extreme and disastrous form. In peace, nations share much with each other, but in war all such intercourse ceases. In peace, isolationism is a mild sort of war carried on by means of tariffs, passport barriers, hindrances to migration, and other impediments. In war, isolationism ceases to be passive. It becomes active. It reveals itself for what it is, an acute form of self-centeredness. The step from isolationism to war is a short one and no one knows this better than the militarist who is himself frequently an isolationist. Isolationism easily degenerates into a malignant form of nationalism and in nationalism is the seed of war.

The true pacifist cannot be an isolationist because he believes in a method of social betterment which involves a high degree of cooperation with his neighbors, even though those neighbors may consider themselves to be his enemies. If the pacifist rejects the war method he must have another method and this other method of his is the opposite extreme to isolationism. The true pacifist is not just a war avoider, he is, as the etymology of the world indicates, a "peace maker." He discredits violence as a means by which to make the world better, but he believes in other and more successful methods, love rather than hate, cooperation rather than competition, seeing the good in others rather than seeing the evil, self-sacrificing participation in the struggles of others to gain good ends, rather than isolation.

The pacifist may feel closer to a militaristic non-isolationist than to the non-militaristic isolationist. The militarist is often inspired by high ideals and a genuine desire to help others, at least he may feel these impulses at the outset of his effort before he is corrupted by the nature of the means which he must use. But the isolationist is motivated, at worst, by fear and greed, or, at best, by a desire to make his country an ark in which those things in which he believes may be saved from the deluge.

In the recent debate in Congress over the arms embargo, neither side would publicly admit any motive except a narrow, nationalistic self-interest. Such self-interest is the root of war.

The isolationist can do little except create contempt for us in the hearts of

suffering nations. The pacifist has no place for such mottoes as "safety first" and "let us mind our own business." He proposes the very opposite, a generous offer of help, a sharing of our great resources with those who blindly struggle with each other in the darkness of hate and fear. He would open their eyes so that they may see the world of light where there is love and understanding, and seeing this they will desire it. No words can do this. Only a sacrificial deed.

This is not a lecture room or conference type of pacifism which nicely balances one argument against another. Its roots must go deeper down to that part of our being in which we feel as well as know our unity with God and humanity. He is the vine, we are the branches. In Him there is no isolationism. Discovering this basis of common life, we come to see, as clearly as we see the sun, that we must share the burden of the world's suffering if we are to be at peace with ourselves and at peace with all mankind.

FOR THOSE WHO ARE OVER THIRTY-FIVE

The following statement was submitted for consideration by the worship-discussion group led by Richard B. Gregg at the New England Friends Conference on War and Peace, held at Cambridge, Massachusetts, November 10 to 12, 1939.

Behind all wars, and one of the chief causes of wars, is a vast accumulation of injustices and resentments.

Because of many new inventions and their effect on the social order, and because of the results of past and present wars, there will be in the near future many great and rapid changes. These great changes are going to occur especially in the economic realm.

The rapidity and depth of these changes will inevitably cause suffering and strained feelings. Aside from their speed, the manner in which the changes are made will largely determine the extent of suffering involved. Therefore, if the Society of Friends wishes to maintain its Christian character, we believe its members must somehow assist in those changes and help remove those injustices. Friends must try to help make the processes of change nonviolent.

In order to be wisely adaptable to changes, Friends must understand new economic proposals and existing economic conditions so thoroughly that they can be cool and objective in their thinking, thus able to analyze and evaluate both the old and the new. To do this requires careful study and consideration of at least the leading positions of opinion. Such study is, perhaps, especially important for Friends who are over thirty-five years of age. This is true, in part because of the necessity to overcome the rigidities of intellectual habit which begin to grow strong about that age, and in part because at this particular period in history, when social changes are taking place faster than ever before, there is probably a greater intellectual and emotional gap between the generations than ever before. Those of the older generation who want to pass on to the younger as large a part of the deeper values of our heritage as is possible, will, therefore, be wise to do their utmost to try to bridge that gap. Extra efforts to understand new ideas are needed.

Our concern, therefore, is that Friends should either study by themselves or, if possible form many little groups of study and discuss the various economic proposals and "isms." In order to assure differences of consideration, these study groups would be better if not made up wholly of Friends. To assure effective discussion, each study group should number not less than three nor more than ten persons. The study would gain in earnestness and responsibility if it were undertaken with the idea that, after a period of six months to a year, it should be followed by action. (This was the procedure in preparing Nova Scotia miners to establish consumers' cooperatives.) This action might be in the shape of attempts by the individual members to make contact and work with labor groups, to aid them in their various problems; also to present their conclusions to various business acquaintances or to persuade business men of all types themselves to form similar study groups with periodical exchanges of opinion, arrived at after such studies.

JUST BOYS!

Boys!
I see them proudly marching by
To beat of drum and shrill of fife—
Their Colors flutt'ring to the sky;
So full of Love and Joy and Life,
Just boys!

Boys!
I see them on the battle ground
'Midst clouds of shot and shrapnel shell;
Their battered bodies writhing 'round—
So far from Home; so close to Hell!
Just boys!

Boys!
I see them as they slow come back,
Their hearts and hands and souls blood red!
The legless, hopeless, off the rack;
The blind, the gassed, the living dead!
Just boys!

EARLE D. WILSON
Former First Sergeant of Field Artillery, A. E. F., Minister to E. Mattapoisett, Mass., Friends Meeting.

CRIMES STILL COMMITTED IN NAME OF LIBERTY

Among the Christian objectors to war caught in the net of French military mobilization and now known to be in prison pending trial and probable imposition of severe sentence, are pastors Henri Roser and Philippe Vernier.

Roser, becoming converted to pacifism after the last war, was dismissed from his position as a reserve officer in 1923 and subsequently became Secretary of the International Fellowship of Reconciliation.

Vernier engaged in church work in Lille some half dozen years ago and being then in his twenties was called to do military service. As a Christian and preacher of the Gospel he refused and consequently suffered eighteen months imprisonment in solitary confinement plus a year's non-military duty in Morocco. When the war broke in September, he had charge of a church in Belgium but he gave up this charge and left wife and baby there, voluntarily returning to France to surrender himself to the military so that he might stand with Henri Roser and his younger brother, Pierre Vernier, in common defense of a Christian's right, and a pastor's right, to refuse to engage in war.

In France, it appears, the clergy and priests are not exempt from military duty. The government takes the position that no matter how high or sincere a man's motives may be, the non-fulfillment of military duties is liable to severe punishment in peace-time and much more so in war-time. This is in striking contrast to the British position which in theory and practice, at least up to the present, does recognize conscientious objection to war and provide for non-military forms of alternative service.

Philippe Vernier's wife gave birth to a daughter on October 15, whom they are naming Irene. When little Irene entered the world, her father was in prison in a place unknown to his family. When the information reached him, he was allowed to write a post-card to Irene's mother. It was the only word she had from him in three weeks.

It is known that sometimes the families of C. O.s are often kept in ignorance even of what cities and prisons they are in. It is said that a well-known prisoner is confined in a cell where light penetrates only a few hours at midday and even then he is not allowed a book to read. All this sounds more like the accounts which come from totalitarian and dictatorship countries than the humane and democratic ideals associated with France. Will Devil's Island ideology possess France throughout the new war for democracy? Trial and sentence of her conscientious affirmers of peace may be expected soon.

AT VARIOUS QUARTERLY MEETING SESSIONS

Ackworth Quarterly Meeting held at Motor, Iowa, November 18 and 19, was very largely attended at all sessions, and was marked by a high plane of spiritual thinking. We were made mindful of the problems about us, such as war, intemperance, greed, unemployment, ever-growing leisure time, financing the churches and the great need of rebuilding our ideas of Christian democracy and evangelizing the home and foreign fields. Arthur W. Hadley, pastor of Motor, brought before us at the Saturday morning meeting in a very definite way the subject of Stewardship. This was the general theme for all the meetings.

Much appreciated was the presence of Charles O. Whitely who has recently returned to Iowa Yearly Meeting. He led us in our thinking Sunday morning, with the text, "Wisdom hath builded her house." (Prov. 9: 1)

The young people had charge of the Sunday afternoon meeting, following the general theme with stewardship of home, money, gospel and love. Very welcome was the presence of Adlyn Kissoon, a student at Penn College, from our Jamaica Mission field. About 70 young people from the five meetings made up about one-half the group Sunday afternoon. The Intermediate and Junior Quarterly Meetings met at the same hour as the business session. The Indianola group presented a playlet, "God Loveth a Cheerful Giver," at the missionary meeting at the noon hour.

The Ministry and Oversight Meeting had for its consideration the question, "Has the mid-week prayer meeting a place in the Church program?" It came to the conclusion that the power of the Christian Church lies in its prayer life and that its failure at the present time is largely due to the lack of interest in the vital prayer life of the Church.

* * * *

Winchester Quarterly Meeting was held November 18 at Winchester, Indiana. The meeting on Ministry and Oversight at nine o'clock was unusually inspirational. The young people assembled in the church basement at the same time with Walter Mills and Mary Belle Hinshaw as clerks. After a brief business session an open forum on the subject of Peace was conducted. All came together at ten o'clock in the auditorium for the general business session. The Quarterly Meeting appreciates the return of William J. Sayers as Presiding Clerk and Estella Hinshaw as Reading Clerk.

Fifteen ministers were present including two guests, Milo S. Hinckle, Executive Secretary of Indiana Yearly Meeting, and Homer G. Biddlecum of Charlottesville. Ralph and Leah Lawrence were welcomed into the Quarterly Meeting as new pastors at Farmland. We were happy to have a good letter from Frank and Lillian Chant telling of their work in Tennessee.

The meeting for worship with Aaron Napier in charge opened with a short testimony period. Ira C. Johnson, who was the first clerk more than sixty years ago, brought an awareness of the presence of God as only Uncle Ira can, when he witnessed for Jesus. Homer Biddlecum gave a challenging message on, "The zeal for thine house hath eaten me up." (John 2: 17)

The afternoon session was in charge of the missionary committee of which Mary Hinshaw is chairman. Dorothy Heironimus, Educational Secretary of the American Friends Board of Missions, presented in a very interesting manner the new material now available for the Mission Board.

* * * *

Winneshiek Quarterly Meeting was held at Valton, Wisconsin, October 27 to 29. Richard R. Newby, Superintendent of Iowa Yearly Meeting, was with us and gave inspiring messages and was very helpful in all the meetings. His subject Sunday morning was "Putting on the Whole Armour of God." All representatives were present at part of the serv-

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ices; some attended every service held during the Quarterly Meeting. A good many attended from Hesper, Iowa, Monthly Meeting who were not appointed as representatives. For Sunday afternoon a nice program had been prepared on Peace, with special singing, readings, and an address by Alvin Hoskins, pastor of Hesper Meeting. Orin and Oshea Hutchins, pastors at Sawyer, Wisconsin, were present and were very helpful in all services, Oshea bringing us the message on Saturday night.

Valton and Hesper meetings had the privilege of having Percy M. Thomas with us in the interest of promoting religious education, on November 2 and 3. These meetings were helpful, interesting and educational.

* * * *

Penn Quarterly Meeting was held at Deertrail, Colorado, November 11 and 12, with representatives present from Denver, Boulder, Palmer Lake, and Deertrail. The Yearly Meeting Superintendent, Aaron McKinney, was present, as was also Glen Reece, pastor at Central City, Nebraska, who gave the message at the meeting for worship on Saturday. He spoke again at the Denver Meeting on Sunday. The meetinghouse was well filled for the business sessions on Saturday, and marked by a spirit of good fellowship and helpfulness throughout.

* * * *

Bloomingdale Quarterly Meeting, in Western Yearly Meeting, held November 18 in Bloomingdale, Indiana, was favored in having Fredric E. Carter, General Superintendent, and his wife, Ethel Carter, present throughout the day.

The meeting on Ministry and Oversight was opened at nine-thirty, with a devotional period led by Nathan Pickett. Following the usual business there was a general discussion, led by Lenora N. Hobbs on "How may the spiritual life of our membership be quickened?" in which a number, including F. E. Carter, made short talks. A double quartet, James Hickman, Eliezer and Flora Partington, Nathan and Lulu Pickett, John and Julia Rutherford and Hazel Armstrong, sang in an impressive manner, "Take Time to be Holy," at the close of the discussion.

In the hour of worship at eleven o'clock, Eliezer Partington conducted the devotions and F. E. Carter gave a stimulating message on "The Challenge of the Times." The double quartet sang, "Will Your Anchor Hold?"

A picnic lunch and social hour was enjoyed together during the noon recess. The business session, with Chas. L. Coffin and Gladys Pyle at the Clerks' desk, was filled with interesting reports from the Yearly Meeting, from the Finance Committee, and with other routine business. Florence Hughes, a young member from Benson Chapel, read the Queries in an impressive way. As the meeting closed all felt the day had been one of blessing.

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At Oskaloosa Quarterly Meeting, held at Grinnell, Iowa, November 4, Richard Newby preached impressively from John 17: 16, "They are not of the world, even as I am not of the world." Chas. O. Whitely gave a very helpful message on Stewardship stressing the thought that God will bless a church which renders unto God the things that are due him.

During the noon hour the young people had a rally under the direction of Sara Belle Sams. Helpful talks were given by Leona Hadley of Grinnell, Ruth Sams of New Sharon, and Alice Jones of Oskaloosa.

The Junior Quarterly Meeting, under the direction of Mildred McDowell of Grinnell, held their regular business session, after which they brought a report to the Quarterly Meeting.

All present enjoyed the splendid dinner served by the ladies of Grinnell Meeting.

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Salem, Iowa, Quarterly Meeting met at Stockport on November 25 and 26. Richard R. Newby was present throughout its sessions, helping in needful ways, and preaching on Sunday morning. Deane Buster, a new pastor at Cedar Creek, where Frank and Blanche Conover served faithfully for three years, preached on Saturday morning.

Roy White, Salem, and Jessie Tomkins, Stockport, served the Meeting on Ministry and Oversight as clerks; also Dewey Pickard, Salem, and Ada May, Stockport, served the general Quarterly Meeting. Both presiding clerks were new at this session and carried their responsibilities well.

The Quarterly Meeting united with the Yearly Meeting in the promotion of Stewardship for study and practise by appointing a superintendent, Jessie Tomkins.

On Sunday afternoon a program was given on the subject of Prohibition and Public Morals, planned by our superintendent, Wallace DeWitt. Other pastors in our Quarter are Lewis H. May, Stockport and Hickory Grove, and Paul W. Barnett, Salem, both being present and assisting. All the sessions were encouraging and inspirational.

CAN YOU SUPPLY A COPY OF "BUSH RIVER"?

We have received a request for a copy of "Bush River," by the late Wilson S. Doan. The sum of $2.50 will be paid for the little volume if the copy is in good shape. Address, Friends Book and Supply House, Richmond, Indiana.

THANK YOU, PASTORS AND OTHER WORKERS

We will greatly appreciate it if you will publicly call attention to our offer of subscriptions to THE AMERICAN FRIEND as appropriate Christmas gifts. This is a timely means of introducing the paper to non-subscribers, and, we believe, of making them more effective Friends. For particulars, see the attached subscription blank in this issue. Thank you.—The Editor.

SOME RECENT OCCASIONS AT WHITTIER

The Japanese Young People's twelfth Conference of their Church Federation was held in the Whittier, California, Friends Church beginning November 17 and continuing over Sunday. They joined with Friends in worship at the 11 o'clock service. About 300 delegates attended.

The evening service on November 12 was Christian Endeavor Night. Howard Brown, for twelve years State Christian Endeavor Executive Secretary, was present and had part in the service; also Anna L. Tomlinson and Roger K. Ackley, Pastor's Assistant. Our Christian Endeavor young people furnished the music and our pastor presided. This service was preceded by a meeting in our church of all Christian Endeavorers in this district.

Harley M. Moore, Yearly Meeting Superintendent, was the message bearer at the evening service on November 5. His theme, "What Christ Brought from the Grave," gave the audience food for thought.

An Oratorio, "The Prodigal Son," was presented in a spirit of worship at the evening service on October 29 by the choir, with Frank Pursell, director, and Grace Dixon, organist. A Church Night dinner was given the first day of November in honor of the church choir. It was sponsored by the B. T. A. Bible School Class. B. T. A. means "Bring two along."

Kirby Page spoke recently at Sunday morning service on "The Spiritual Basis for Peace." A Sunday evening service sponsored by the Southern California Rally for Peace brought us the film, "Dealers in Death," giving a true picture of the horrors of war. Part of the pictures were taken on the battle fields of Europe during the present war. Dr. W. C. Bruff, Richard Nixon, and Arthur Eddy were the speakers.

The annual Homecoming Service was held on Sunday morning, October 1. About 500 persons were present, 100 of whom were visitors, many coming from other States, some as far east as Philadelphia. Over 250 were at the Homecoming dinner. The new brick Primary Building was dedicated at 2:30 p. m. with an impressive program.

QUAKERDOM · AT · LARGE

Edwin McGrew, President of William Penn College, was elected president of the Iowa College Presidents' Association at its meeting held in Des Moines November 4, and presided over its sessions.

* * * *

Ermin C. Perisho, pastor at Lynnville, Iowa, has with his wife, Ruth Perisho, accepted an appointment to serve under the Associated Executive Committee of Indian Affairs, taking charge of its work at Wyandotte, Oklahoma. The Perishos plan to remove to their new field next Spring.

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George Taylor, after ten years of service in that capacity, has retired as editor of *The Pacific Friend*, published by California Yearly Meeting. For the time, the work is being taken over by a small committee, of which Richard Haworth is chairman.

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Brian Price Heywood, an English young Friend who circulated among Friends in this country two years ago, has joined the Friends Mission staff in Pemba, under the Friends Service Council with headquarters in London. Pemba is an island in the Zanzibar Protectorate, off the coast of British East Africa.

* * * *

John H. Ferguson, a member of the History Department of State College, Pennsylvania, is the author of a new book, "American Diplomacy and the Boer War." He draws many striking parallels therein between America's situation during the Boer War and the problems of neutrality at present. Accordingly, the volume has more than ordinary historic interest and pertinence.

* * * *

Arbie Mendenhall, one of the active members of First Friends Church of Los Angeles, who has been teaching in the schools of Glendale, California, for a number of years, has given up her position and has purchased a home in her old home town, Waterloo, Nebraska. She has two sisters residing in Waterloo and will leave in February to reside there. Many old-time friends in Los Angeles and other cities in Southern California will remember her with affection and will hope that she has many years of useful service in her new home.

* * * *

Alice Shaffer of Chicago, now in the Friends Center in Berlin, has written to her brother, Leslie D. Shaffer, of meeting Hitler, quite by accident, in the *Charité Krankenhaus* where she was on her way to visit Howard Elkinton. Hitler was on his way down from visiting soldiers in the hospital as Alice was waiting to go up, and she was nearly pushed aside as the Gestapo made room for Hitler to pass. As Alice stepped into the elevator, the elevator man, with his mouth hanging open in amazement, said, "That was the Fuehrer!"

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According to the November *Bulletin* of Nebraska Central College, Daniel and Elizabeth Marsh Jensen, and daughter Karen, of Fort Morgan, Colorado, are soon, if present plans materialize, to take up their residence in Mexico City, where, as representatives of the American Friends Service Committee, they will be engaged in helping the Mexican government work out plans for the establishment of refugee colonies within the borders of that country. Daniel Jensen has already spent several weeks there in preliminary surveys.

* * * *

Saturday, November 11, was more than just another Armistice Day to James M. Beals of the Bear Creek community near Earlham, Iowa. It was his ninetieth birthday anniversary, on which he received many greetings from distant relatives and friends, in addition to the greetings presented personally by Friends of the community. When a lad of five years of age, he went to Iowa from Tennessee with his parents and has spent almost his entire life in the Hawkeye State. In addition to the family birthday cake baked by his eldest daughter, the Bear Creek community presented him with a large cake appropriately and handsomely decorated.

* * * *

Writing from Ram Allah, Khalil Totah says that both schools enjoy a good attendance this year in view of the unsettled conditions in Palestine. There are 190 students in the girls' school of whom 65 are dormitory students, and 205 in the boys' school of whom 90 are boarding students. Speaking of general conditions there, he says the Arab Revolt has been practically liquidated, while the war lasts at least. He reports that the Arab world is unmistakably pro-British and pro-French as related to the European war. He adds that while "the world situation is still in a liquid state, and potential danger of war lurks in every country, we are in no danger at present." He urges the need for food and medical supplies in Palestine.

* * * *

Worth and Edith Mackie who have for some years served on our Indian Mission field at Hominy, Oklahoma, resigned recently and have removed to the Chemawa Indian School near Salem, Oregon, where Worth Mackie is Director of the Protestant Chapel and the religious education work in this school. They made the trip to their new post over the old Oregon Trail and they are enthusiastic over the majestic beauty of the Oregon country. In his ebullience, Worth suggests that God must have had a little bit of beauty left over after creating the magnificent western coast and lavished it along the Columbia River. Although Chemawa is a government school, it had several Friendly connections in its early days. One of the first, if not the first, superintendents was Dr. William V. Coffin of Whittier, California. Another early official, when the school was located at Forest Grove, Oregon, was Dr. H. J. Minthorn, uncle of Herbert Hoover. As a small boy we frolicked about with the little Indian boys at Chemawa when our parents were employees of the school for a brief period—made brief by the election of Grover Cleveland as President!

* * * *

In incidental ways, facts frequently pop up concerning weighty Friends. For good example, there's widely known William C. Biddle of Lansdowne, Pennsylvania. On noting in a recent letter that his name graces postoffice box 1, we wrote him promptly, felicitating him on rating as Public Citizen Number One in his "own country." With characteristic modesty, when he replied he rather shifted the issue, saying that his box number is not definite proof that he is the oldest inhabitant. He does confess,

WE THINK THIS A GOOD SUGGESTION

There are many rather newly established Quaker homes in which there is little knowledge of the Society of Friends and what it is doing in the world today. Would you not like to help "bring up" such a home in the way it should go? We suggest that you place THE AMERICAN FRIEND in that home as a subscription gift. See particulars on the subscription blank attached to this copy. Why not go in with two others and make it three subscriptions at the one dollar rate?

however, that for more than fifty-four years he has been sleeping in the same bedroom, in the old farm house bought by his father in 1885. On second thought he is willing to accept our interpretation of his box number—as long as he is not called on to prove it.

* * * *

In an information release received from E. P. Dutton Company, Publishers, we found the following paragraph which certainly has a place on this page: "Pacifism is frequently thought of in connection with Quakerism. Three early Quaker books, contained in Everyman's Library, are being read these days by increasing numbers of people. Once the 'Journal of George Fox' was found almost exclusively on the shelves of a single religious society; now people of all classes and types and religious attitudes find that it is a live book, a fresh, modern book. Dr. Rufus Jones of Haverford College has written the introduction to the Everyman's edition. John Woolman's 'Journal and Other Writings' is also included in the Library, with an introduction by Vida D. Scudder. William Penn's 'On the Present and Future Peace of Europe' is the timely third."

* * * *

In connection with inspecting our mission fields in Cuba and Jamaica, Merle L. Davis has been zealously plying his avocation of taking moving pictures. To indicate that in so doing he is no respecter of persons, it may be said that one of his first subjects was Colonel Batista, the strong man of Cuba, who gave Merle the freedom of his home and gardens. As a boy, Colonel Batista attended the Friends School at Banes and has retained his interest in Friends work even since his rise to prominence in Cuban politics. It was something else again, however, in Jamaica, which is British territory. War regulations made it impossible for him to take some views on the island, but he writes that the reputation which Friends have made in their sixty years of work there led the government to grant permission to take ordinary scenes and views, including those of our schools and meetinghouses.

NEWS OF OUR MEETINGS

Estel Gulley, sister of Emmett W. Gulley, and a missionary under Oregon Yearly Meeting, in Bolivia, is touring Boise Valley (Idaho) Quarterly Meeting from November 23 to December 17. She has just recently returned from the field, where she has been engaged as a medical missionary.

* * * *

The new church at Sunset Valley, in Eastern Oregon, with Karl McKain as pastor, is making great gains since its beginning on October 1. The Sunday School organization has been completed, and on Sunday evening, November 19, at simple local meeting was set up, based on the Friends discipline. Two Christian Endeavor societies have been organized. Attendance averages 76. At a recent Hallowe'en social, over 200 people were present. It is interesting to note that sixteen different denominations are represented in the congregation.

* * * *

Jefferson Ford, on furlough from the Five Years Meeting field in East Africa, has recently concluded a very successful revival at First Friends Church, Portland, Oregon, where Joseph G. Reece is the pastor. He is spending several weeks in evangelistic service in Oregon Yearly Meeting.

* * * *

At its regular September session, Westfield, Indiana, Monthly Meeting took final action recording Vernard H. Cox as a minister. This was by concurrence of Westfield Quarterly Meeting in Western Yearly Meeting. Vernard Cox, with his family, is living in Scottland, Illinois, and is serving as pastor of Friends Chapel Meeting in Vermillion Quarterly Meeting.

* * * *

Following a period of personal evangelism and special prayer meetings, a home visitation evangelistic campaign is being conducted at Greenleaf, Idaho, under the leadership of Frederick B. Baker, pastor at Camas, Washington, assisted by the pastor, Milo C. Ross. The High School Endeavorers of Greenleaf have recently won nineteen of their schoolmates to Christ.

* * * *

Sixty-four young Friends and adult leaders were present at a six o'clock luncheon on November 26 in the Economy, Indiana, Friends Church and for the program following in the auditorium. Gertrude Manning, presiding, introduced John Hunt and Chauncy Addleman of Wayne County, who presented the peace play, "The Unknown Soldier Speaks." Several musical numbers contributed to the enjoyment of the evening.

* * * *

Westfield, Indiana, Friends held a profitable two weeks revival service in November with the Dorothea Ann Bradway party, including Jayne Norris, singer, and Dorothy Wiederkehr, organist, of Logansport, Indiana, assisted by the pastor, Orval H. Cox. The attendance and interest were good. A deep spiritual undercurrent permeated the meetings throughout, which resulted in great blessing to the membership. There were some conversions and renewals as a result of the meetings. The children's meetings, held at seven o'clock of evenings, were most interesting and profitable, also resulting in some conversions. . . . Westfield Friends had the acceptable presence and inspirational message, in their regular morning service Sunday, October 22, of Leslie D. Shaffer of Philadelphia, of the American Friends Service Committee.

* * * *

The Men's Brotherhood of New Salem, Indiana, Meeting held their annual Thanksgiving feast on Wednesday evening, November 22 in the dining room of the meetinghouse. Dinner was served by the ladies of the community, after which the company was addressed by the Reverend George W. Winfrey, pastor of the Christian Church of Alexandria, Indiana. The theme of his message was, "Misquoting Scripture," and he emphasized the need of Bible study toward correct interpretation of its teachings.

NEW BOOK OF VERSE BY HENRY C. FELLOW

The many Friendly admirers of Henry Coffin Fellow's lilting verse will be happy to know that he has a new book ready for Christmas. Named "Autumn Lays," it is divided into three sections, the first, "Homely Homiletes"; the second, "Voices of the Sea"; and the third, "Avalina," a love epic in blank verse similar in both conception and stately style to Longfellow's "Evangeline."

"The Homely Homiletes" consist of such poems as "This Cane of Mine," written in memory of the little Union drummer boy who took his father's kit of surgical tools and ran away to war and was later found in the midst of a raging battle at Pea Ridge, Arkansas, tending the wounded of both Blue and Gray. "Homely Homiletes" is full of colorful verse about things and people native to the territory Henry Coffin Fellow knows so well, written in good humor and sincerity.

Then, next to "Homely Homiletes," come the author's rhythmic interpretations of things exotic. Herein lies the charm of this little book: it is not only full of the simple joys of everyday living, but gives the reader a taste of the unusual world outside our daily lives, in poems such as "Idolo Isle."

"Autumn Lays" is being published in a limited edition and may be obtained in bindings of either cloth or leather. For his friends at Friends University, Henry Coffin Fellow has arranged a small edition bound in scarlet cloth with silver lettering on the cover, thus embodying the colors of the University.

Copies of the book, in limp cover at eighty-five cents or in cloth binding de luxe edition at $1.50, may be obtained by writing Henry Coffin Fellow at 519 South Glenn Street, Wichita, Kansas.

RECENT VISITORS ENJOYED AT OSKALOOSA

A fine group of young men and women are enrolled as students in Penn College, and College Avenue Meeting appreciates the attendance and help of many students at the services on Sunday and also at the midweek prayer meeting.

At one morning service Cora Mattison, the recording clerk of our Monthly Meeting, called the roll of members by families. As each family stood, one member responded with a verse of scripture. . . . Friends enjoyed the recent coming of Nate Shope and his messages on temperance. He spoke in the church, the public schools and college.

We were glad also for the privilege of having Emily Parker in our city for three days. She spoke for many gatherings: the Kiwanis Club, a Y. M. C. A. banquet, at Penn College chapel, at teas, etc. Her messages were instructive and very interesting.

On October 29 Kirby Page gave a very challenging message to a large union service of all the churches held at the M. E. Church.

Wednesday evening, November 8, was family night. A covered dish supper was held in the dining room of the church. A good attendance was present. A very impressive pageant was given by Chas. O. Whitely and officers of the Church and Bible School showing how the church is built. It will stand only if Jesus Christ is the corner stone.

On Sunday evening, November 12, the drama, "The Unknown Soldier Speaks," was given by Paul Mitchell and Robert Kenoyer of Penn College.

TRAVERSE CITY FRIENDS GO FORWARD TOGETHER

Traverse City, Michigan, Friends observed November as Stewardship month, in which the pastor preached on stewardship of childhood, youth, church membership and church money. The young people are planning a religious play for one Sunday evening each month.

The pastor, Chester B. McKean, is president of the Traverse City Ministerial Association. He is called on frequently to bring a peace message to civic and religious groups of the city.

Quarterly Meeting was held October 29 in Traverse City with the new Long Lake pastor, John Wright, and his family present. It was the first time in several years that Long Lake members, with a pastor, have been present in a goodly number. The young people of Long Lake furnished the special music for the afternoon meeting.

Twenty-five to thirty people meet each Thursday evening to study the Bible and pray. At times the meeting takes the form of a testimony meeting and people speak as the Spirit leads. It is a joy to see the way the young men and women and even children enter into these services. A visiting speaker and evangelist was deeply impressed in a recent meeting in which the young folks thus participated freely.

The motto of Traverse City Friends is, "A Friendly Church, Forward Together." The Bible School workers are usually present at services, from the superintendent down to the teachers of the primary department.

AUTUMN MEETING EVENTS AT WABASH, INDIANA

On the morning of November 26, Clyde O. Watson exchanged pulpits with James R. Furbay, the pastor of the First Friends Church of Marion, for the observance of Stewardship Day. In the evening a stewardship play was given by Lawrence and Martha Stanley and their son.

The young people of Wabash entertained the young people of Amboy and New Holland at a Quarterly Meeting social on the evening of November 15 at the Lodge at White's Institute.

On the morning of November 19, the services were conducted by nine men, each speaking on a different missionary topic. The annual Thanksgiving fellowship dinner in the evening was followed by a short, appropriate program and the regular session of the Monthly Meeting.

A peace sermon by the pastor on Armistice Day began a series of sermons on the Sermon on the Mount.

More than double the usual attendance is the result of a new plan for Sunday evening services inaugurated November 5. Following a half hour study of the Bible, by groups of children, young people and older people, all meet in the main room for a fifteen minute song service which is followed by a short sermon. A question box is part of the service, the questions being answered by the pastor.

South Wabash Friends observed Temperance Day October 27 with an address by Leroy Huddleston.

MISSIONARY CONFERENCE AT DES MOINES, IOWA

Bear Creek Quarterly Meeting held its Missionary Conference at Des Moines, Iowa, on October 12. Following the devotionals led by Lenna Hadley, Ada Williams, President of the Yearly Meeting Union, gave a blackboard illustration of how our missionary money is divided and also had a question period that was very instructive.

John Kaltenback, local superintendent of Scattergood Hostel for Refugees, talked of the need for giving of ourselves. Early Friends won men to Christ by their deeds and love of humanity. Friends should be disciplining and training themselves for what lies ahead, to be ready when needed. Then followed a stimulating question period about Scattergood Hostel.

A book review of "Thy Kingdom Come," by Margaret Slattery, was well given by Mary Frances Boyd. The play, "Friendly Forum," given by the Des Moines society, brought out the needs of the different mission fields.

HOW MARION PLANS THE YEAR'S WORK

Church Night was observed recently by First Friends Meeting, Marion, Indiana, with a co-operative supper followed by a devotional period led by James R. Furbay, the pastor, after which the standing committees met and outlined the year's work, each committee promising to be responsible for a mid-week meeting. The entire meeting then re-assembled and the Monthly Meeting was held, following which James Furbay again took charge and each chairman gave a report of their plans for the coming year. A very good crowd was in attendance.

On November 12, Harold Cooper began a preaching mission, meetings being held each night, closing November 19. A world traveler and former missionary to India, Harold Cooper was able, out of the rich experiences of his life, to bring helpful and inspiring messages, telling of other lands and other people, but the central theme throughout was Jesus and His power to save. Music was furnished by Marion Meeting's choir and orchestra, and one night by the men's chorus from the First Christian Church and on another by the Negro choir from Allen Temple, A. M. E. The attendance was good from the very beginning, many folks from other churches being present. At the closing meeting, many responded to a beautiful consecration service.

FRIENDSVILLE QUARTER WELCOMES VISITORS

Friendsville Quarterly Meeting, of Wilmington Yearly Meeting, was held at Oak Grove, Monroe County, Tennessee, October 21. The Quarterly Meeting was glad to note the presence of the following visiting Friends: Oliver and Elizabeth McCoy, M. Elsie McCoy, Orville and Ethel Hunt, Walter Hunt, Hattie G. Jay, and Wendell G. Farr, from Ohio, I. Lindley and Lyda Jones, Fred and Ethel White, Ruth White, and Lois White, from Indiana, and Clarence Perisho from Iowa. Their presence and messages were sources of encouragement and inspiration to all who were present. Franklin and Lillian Chant and their daughter Miriam, were given a warm welcome into the Quarterly Meeting.

(The foregoing paragraph came from

Friendsville — the latter paragraphs from M. Elsie McCoy.—Editor.)

By 10 a. m. the main auditorium was almost full of people waiting patiently for the 11 a. m. service into which they entered with a beautiful spirit of true worship in which all Friends felt great liberty. At noon the bountiful dinner served on the lawn was a delightful social occasion where young and old shared their joys and sorrows, hopes and ambitions. The great sorrow at this time was the loss of the meetinghouse at Three Points which was destroyed by fire the week before. This brought real grief to the hearts of many. The afternoon business session was conducted with charm and precision and in a truly Friendly spirit with the able clerks, Cate McReynolds and Elizabeth Beals.

The young people were present in all sessions, but the evening session was theirs. They had arranged the weiner roast and planned for the evening meeting when Lindley Best, chairman of the Quarterly Meeting young Friends, guided the discussion of business and of the plans for their Young Friends Conference to be held next June at Friendsville. Then Wendell Farr and Elsie McCoy led the group in their consideration of Friends Peace testimony as they had done at Knoxville the evening before when Mack and Amy Jones had arranged for a special meeting, as they did also Sunday morning at Friendsville where Norman Osborn arranged for the meeting.

In Friendsville Quarterly Meeting and especially in Oak Grove section, one can not help being deeply impressed by the high type of leadership Edward and Daisy Ransome have given and are giving in all of the work there. Only by visiting there can one catch a glimpse of how they have quietly worked their way into the hearts and lives of the people in doing genuinely constructive work. Their building in that section has not been of hay and stubble but of stone. In the whole section around one hears the highest praise and appreciation of their fine work and of their sincerity and genuineness.

It would be difficult to visit this section of the country and not take some time to see the Smoky Mountains, which at this time of year were arrayed in all the gorgeous fall coloring, and to enjoy this beautiful mountain scenery and the mountain air.

NEW SECRETARY CHOSEN

Since the retirement of Margaret E. Jones a year or so ago as Secretary of the Florida Avenue Meeting, Washington, D. C., no one had been chosen to succeed her. The appointment is now announced of Allen White, a North Carolinian, who was graduated from Guilford College in 1932. He worked in 1932-1933 with the A. F. S. C. in Kentucky and in 1933-1934 took the year's course at Pendle Hill. Since then he has been boys' worker in Beth Eden House, Philadelphia, and has taken work at Temple University in sociology and social group work.

NORTH CAROLINA FILLS LONG-FELT NEED

For more than two years a committee appointed by the North Carolina Yearly Meeting on Ministry and Oversight has been preparing a training course for Elders. The appointment of this committee was in response to a general request from the members of the local Meetings on Ministry and Oversight to be given a clearer vision of and a better training for the responsibilities of their office.

As a result of its labors the committee has just now released 500 copies of a booklet entitled, "An Outline Study of the Meeting on Ministry and Oversight." There are four chapters, or lessons, with the following titles: "The Beginnings and Problems of Quaker Organization," "The Qualifications of an Elder," "Duties of an Elder," and "Duties of an Elder in Regard to the Minister, and the Preparation of Reports on Spiritual Condition."

These lessons are intended to interpret and amplify in readable form the directions of the Discipline regarding the position, qualifications and duties of Elders. Each essay is followed by topics, questions and problems for group discussions. The course can be studied in regular sessions of the Meeting on Ministry and Oversight, or conveniently located Meetings may come together for four joint meetings and invite in some outside leader to conduct the discussion. As now offered the course is designed primarily for North Carolina Yearly Meeting and will be subjected to further revision and addition. At the same time much of the material offered would be applicable to any Friends meeting. (If Friends in other Yearly Meetings are interested, copies may be had for twenty-five cents by addressing Murray C. Johnson, 1410 Valley Park Drive, Greensboro, North Carolina.)

In introducing the course in Greensboro, the Asheboro Street Meeting, on November 13, entertained at supper its own Elders and Overseers and those of the other two meetings, Spring Garden Street and Glenwood. There were forty-four present who listened to Murray C. Johnson present the first lesson and lead the later discussion. The meetings will meet together three more times to consider the other lessons. Other groups throughout the Yearly Meeting are planning similar gatherings.

JAMES CAREY, JR.

Baltimore Monthly Meeting has sustained a great loss in the sudden death, on October 28th, of James Carey, Jr., in his eighty-sixth year. He was the son of the late James and Susan B. Carey, and was graduated from Haverford College in 1872, and later from the University of Maryland law school.

James Carey was one of the founders of the Provident Savings Bank, and was a member of the Board of Directors since its organization. For many years he was President of the Carey Machinery and Supply Company, and then Chairman of the Board of Directors.

His first wife was Anna T. King, daughter of the late Francis T. King. Several years after her death, he married Caroline E. Maccoun, who died five years ago.

James Carey gave his heart to God when a young man during a series of meetings held by Dwight L. Moody in Baltimore, and since then had taken a deep interest in the activities of Homewood Meeting and the Yearly Meeting. He was an Elder and was noted for his kindly encouragement of the young people and those attending the meeting, urging them to unite in membership. His hospitality and generosity to his own meeting and the work of Friends in the Five Years Meeting will long be remembered and sorely missed. For years

HOW ARE FRIENDS ABROAD FARING IN THESE CRITICAL TIMES?

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ANNA W. HUTCHINSON, *American Agent*, 302 Arch Street, Philadelphia

he was an influential member of the American Friends Board of Foreign Missions.

He had a deep concern for prayer in our meetings for worship, and the Sunday before his death, gave a message on the importance of daily prayer, and what he himself had found helpful. So the Great Cloud of Witnesses increases, and we are left to run the race, fortunately not in our own strength, but looking unto Jesus the author and perfecter of our faith.

M. T. C.

EMMA OSBORN

Emma Osborn, wife of Austin Osborn and daughter of Nathan W. and Anna C. Wilson, was born near Emporia, Kansas, September 30, 1874, and died at the Methodist Hospital in Indianapolis, Indiana, October 12, 1939, at the age of sixty-five years. She had just passed their forty-sixth wedding anniversary.

When she was nine years of age the family moved to a farm near Marcus, Cherokee County, Iowa, where she grew to womanhood and where she was married to Austin Osborn on September 28, 1893.

She was converted in childhood and never ceased to bear loving testimony to her Savior. For thirty-seven continuous years she served in the capacity of a pastor's wife and understood well the art of going into the homes with grace and the Spirit of Christ and was happy in this service. She did not neglect speaking to persons concerning their spiritual needs. She was not only faithful in the larger form of Christian service, but her immediate neighbors felt the impress and warmth of her spirit as she found so many ways to express the love of Christ to them.

Emma Osborn was active in all departments of the work of the meeting, but was especially interested in the Bible Schoool, young people's work, and the Missionary Society, and rarely was absent from any of their meetings. Perhaps she will be best remembered by her radiant testimony, her service in song and her fervent prayers. Forgetful of self, her thought and labors were for others. She gave of herself and all she could be by the grace of God in helpfulness to others.

Among her treasures of verse and poetry the following was found which is a window through which one may look and see her as she lived and loved and served:

"Lord help me to live from day to day
In such a self-forgetful way,
That even when I kneel to pray
My prayer shall be for others.

"Help me in all the work I do
To ever be sincere and true,
And know that all I do for You
I must needs do for others."

The survivors are the husband, a nephew, Alvin Osborn whom they reared from childhood, and his wife, Fannie Osborn; also three sisters and two brothers and many nephews and nieces.

The funeral service was held at Hortonville, Indiana, where the Osborns commenced pastoral work many years ago, and was conducted by Frank J. Long, pastor at Plainfield, Indiana, assisted by Jehu and Elizabeth Reagan of Sheridan, and Orval H. Cox, pastor at Westfield. Friends from many of the meetings where they had served were in attendance and many bore loving tribute to her memory.

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MARRIAGES

ANDREWS-CLINE — At Rockville, Indiana, July 8, 1939, Thelma Cline of Rockville to Milton H. Andrews, son of Dr. B. F. and Bertha H. Andrews of Evanston, Illinois.

DIX-NICHOLS—At Unadilla, New York, November 15, 1939, Claribel Nichols to Roger Dix of Bainbridge, New York. Henry M. Vore, minister.

JACOB-NICHOLSON—In Westtown Meeting, Westtown, Pennsylvania, November 25, 1939, Caroline Lucile Nicholson, daughter of the late S. Edgar Nicholson and Rhoda Elma Nicholson, to Edward Henry Jacob. At home after April 15, 1940, in West Chester, Pennsylvania.

LAWALL-CAMPBELL — At Chicago, Illinois, September 15, 1939, Sarah Campbell to Wilbur F. Lawall, son of Lewis C. Lawall of Richmond, Indiana. At home in Chicago.

WILES-DEADMAN—At Chicago, Illinois, November 25, 1939, Eleanor, daughter of Harold A. (deceased) and Bertha Deadman, to Leslie Wiles, son of Richard L. Wiles and wife, of Wichita, Kansas. At home in Chicago.

BIRTHS

ALLEN—At Chicago, Illinois, July 30, 1939, to Lawrence and Tryphena Allen, a son, Frederick Edward.

BIBLER—At Chicago, Illinois, October 2, 1939, to Walter G. and Grace Coppock Bibler, a son, Walter Glen, Jr.

GOFF—At Omaha, Nebraska, September 22, 1939, to Jennings and Bernadine Paxon Goff, a son, Ronald Bradford.

MILLER — At Christiana, Jamaica, B. W. I., September 7, 1939, to J. Stephen and Martha White Miller, a son, James Stephen II.

NORWOOD—At Chicago, Illinois, July 4, 1939, to Dr. Sam and Miriam Cary Norwood, a daughter, Miriam Victoria.

TRUEBLOOD—At Indianola, Iowa, October 18, 1939, to Dr. C. A. and Ethel Bedford Trueblood, a daughter, Janet Clare.

SPENCER—At Whittier, California, October 28, 1939, to Dr. Harold and Pauline Terpstra Spencer, a son, Harold Arthur.

DEATHS

CUMMINGS — At Greensboro, North Carolina, on October 23, 1939, Alice Cummings, aged eighty-three, for many years a faithful member of Greensboro Monthly Meeting. A native of Guilford County, she had made her home in Greensboro for some years. A sister and half sister survive.

ELLIS—At Portland, Oregon, on November 8, 1939, Mark D. Ellis, aged eighty-seven years. The son of William and Susannah Ellis, he was born in Howard County, Indiana, May 1, 1852. In 1878 he was married to Martha Smith at New Hope, Indiana, and to this union a son and daughter were born, both of whom, with two sisters and one brother, survive. Subsequent to some years residence in Iowa, near Oskaloosa, where Mark Ellis attended Penn College, a move was made to Oregon where his remaining years were spent. A birthright Friend, he was ever loyal and devoted to the church. He was a diligent student of the Scriptures and for many years taught Adult Bible Classes, and to the last was ready when the need arose to supply. His regularity and punctuality in attendance at meetings for worship and other appointments bore testimony by example to an appreciation of the necessity of steadfastness.

HENDRICKSON — At Russiaville, Indiana, November 13, 1939, Roy Hendrickson, aged thirty-five. On returning home after attending an evening service at the Russiaville Friends Meeting, he was stricken with apoplexy and died immediately. He is survived by the wife, Helen Gordon Hendrickson, two children, and by his father, E. A. Hendrickson, and step-mother. Funeral services were conducted at the Russiaville Friends Church with Paul Hicks and T. E. Newlin officiating. Burial at New London.

HILL—On November 21, 1939, at Chicago, Anna Elliott Hill, in her seventy-ninth year. She was born near Dublin, Indiana, the daughter of Solomon and Penelope Morris Elliott. In 1887 she married William B. Hill of Carthage, Indiana, and lived in that neighborhood until his death twenty years ago. Since that time she has lived with her daughter, Marjorie Hill Allee. She was a charter member of Fifty-seventh Street Meeting of which she was an Elder. Almost her last active connection with the meeting a few weeks ago was to request a dual membership so that she might end her days a member of the General

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Conference of Friends as well as a member of the orthodox body in which she had spent her life and which she dearly loved.

HYER—At Unadilla, New York, October 8, 1939, Hattie M. Hyer, after an illness of a few weeks. She is survived by one daughter, Mildred M. Hyer. She was a charter member of Unadilla Meeting.

KENNEDY—At her home in Amboy, Indiana, November 3, 1939, Rebecca Ruth Kennedy, aged eighty-five. Born near Amboy, the daughter of Marmaduke and Priscilla Hedgecock, she was married to Benjamin Ellis in 1881 and was the mother of seven children. While young, she manifested a gift for the ministry, and she was recorded a minister by Amboy Meeting when she was twenty-four years old. Besides attending her home cares she found time to preach the gospel and visit meetings as was the custom of early Friends. She held revivals and was pastor of different meetings in both Western and Indiana Yearly Meetings. In 1915 she was married to W. M. Kennedy. She is survived by three daughters.

PICKETT—At Richmond, Indiana, November 22, 1939, Catharine Pickett, aged forty-two years. Born at Oskaloosa, Iowa, the daughter of Truman C. and Marianna Kenworthy, she removed with the family to Richmond in 1909. She attended Earlham College and became Secretary to President David M. Edwards, in later years serving the Editor of THE AMERICAN FRIEND in that capacity. In 1921 she was married to Fred B. Pickett, now postmaster of Richmond. She was a member of First Friends Church and was known for her radiant good cheer and friendliness. She is survived by her husband and a young daughter and son, by her father and step-mother, and by four sisters and one brother. Funeral services were conducted by Walter C. Woodward, assisted by W. Bruce Hadley.

WYMAN—At West Branch, New York, June 23, 1939, Bertha Wyman. Daughter of Mary Brown and the late Marshal Brown, she was a member of the West Branch Meeting and had served as Overseer and Treasurer for a number of years. She is survived by two sons, three step-daughters, and by her mother and two sisters.

PASTORAL OPENING

An opening for a resident pastor at Allen's Neck Meeting, Dartmouth, Mass. Fine opportunity for a young, married man with experience in leadership among young people. For further information write to Jennie W. Gifford, South Westport, Mass.

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CHICAGO, ILLINOIS

Temporary Office of the Mid-West Friends Service Committee is at the home of the Acting Secretary, Jeannette F. Stetson, 633 South Maple Avenue, Oak Park, Illinois, Phone Euclid 565.

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street Halsted streetcar—"111th Sacramento," get off at Longwood Drive. Milton H. Hadley, minister. 1640 W. 101st Place, Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; meeting for worship, eleven. Lewis V. Benson, 745 Sherman Avenue, Evanston, Illinois. 57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a.m. Jeannette F. Stetson, Secretary, 633 Maple Ave., Oak Park, Illinois, Phone Euclid 565.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donohue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a.m. Robert M. Jones, pastor, 216 Donahue Street.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St. Worship 11:00 a.m., Church School, 9:45 a.m. Visiting Friends call Glen and Mildred Rinard, Ministers. Address, 4728 West Forty-first Avenue. Telephone GLendale 3908.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a.m., Meeting for Worship, 11 a.m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

The American Friend

Authorized by the Five Years Meeting of Friends in America

Published fortnightly by THE FRIENDS PUBLICATION BOARD 101 South 8th Street, Richmond, Indiana

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Subscription Price $1.50 per Year
Foreign, 50 Cents Extra
Single Copies, 10 Cents

Make all checks and money orders payable to Business Department THE AMERICAN FRIEND Richmond, Indiana

Address all correspondence having to do with the Editorial management of the paper to EDITOR AMERICAN FRIEND Richmond, Indiana

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Friends Church, 17th and Toberman Sts. Bible School 9:45 a.m., worship 11 a.m., C. E. 6:30 p.m. Clayton S. Brown, pastor, 1913 W. 23rd St., RE-5673.

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Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a.m. Meeting for Worship at 11 a.m. Pastor, Wendell Hansen, 1300 S. Seventh Street.

NEW YORK, N. Y.

Grammercy Park Meeting, 144 East 20th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a.m. D. Reeves Shinn, pastor, 8525 Fourth Avenue N. E., Phone Kenwood 5567.

University Friends Meeting, 3959 15th Avenue, N. E., Phone Melrose 7450. Religious discussion, 10:00 a.m.. Meeting for Worship, 11:00 a.m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a.m.; Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

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NICHOLSON PRINTING COMPANY

Founded 1870

26, 28, 30 North Ninth Street

RICHMOND, INDIANA

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